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THE
CHRISTIAN'S MANUAL,
COMPILED FROM THE
ENCHIRIDION MILITIS CHRISTIANI
OF
ERASMUS,

WITH
COPIOUS SCRIPTURE NOTES
AND
COMMENTS ON SEVERAL FATAL ERRORS

IN
Religion and Morality.

PREFIXED IS
SOME ACCOUNT OF THE AUTHOR,
HIS RECEPTION IN ENGLAND,
AND
CORRESPONDENCE.

BY
PHILIP WYATT CROWTHER, ESQ.

*"Take the Helmet of Salvation and the Sword of the Spirit, which is the
WORD of GOD." Ephes. VI. 17.*

FOR THE BENEFIT OF THE
CITY OF LONDON AUXILIARY NATIONAL SCHOOLS.

"Ye do err, not knowing the Scriptures, nor the power of GOD." Matt. XXII. 29.

London;

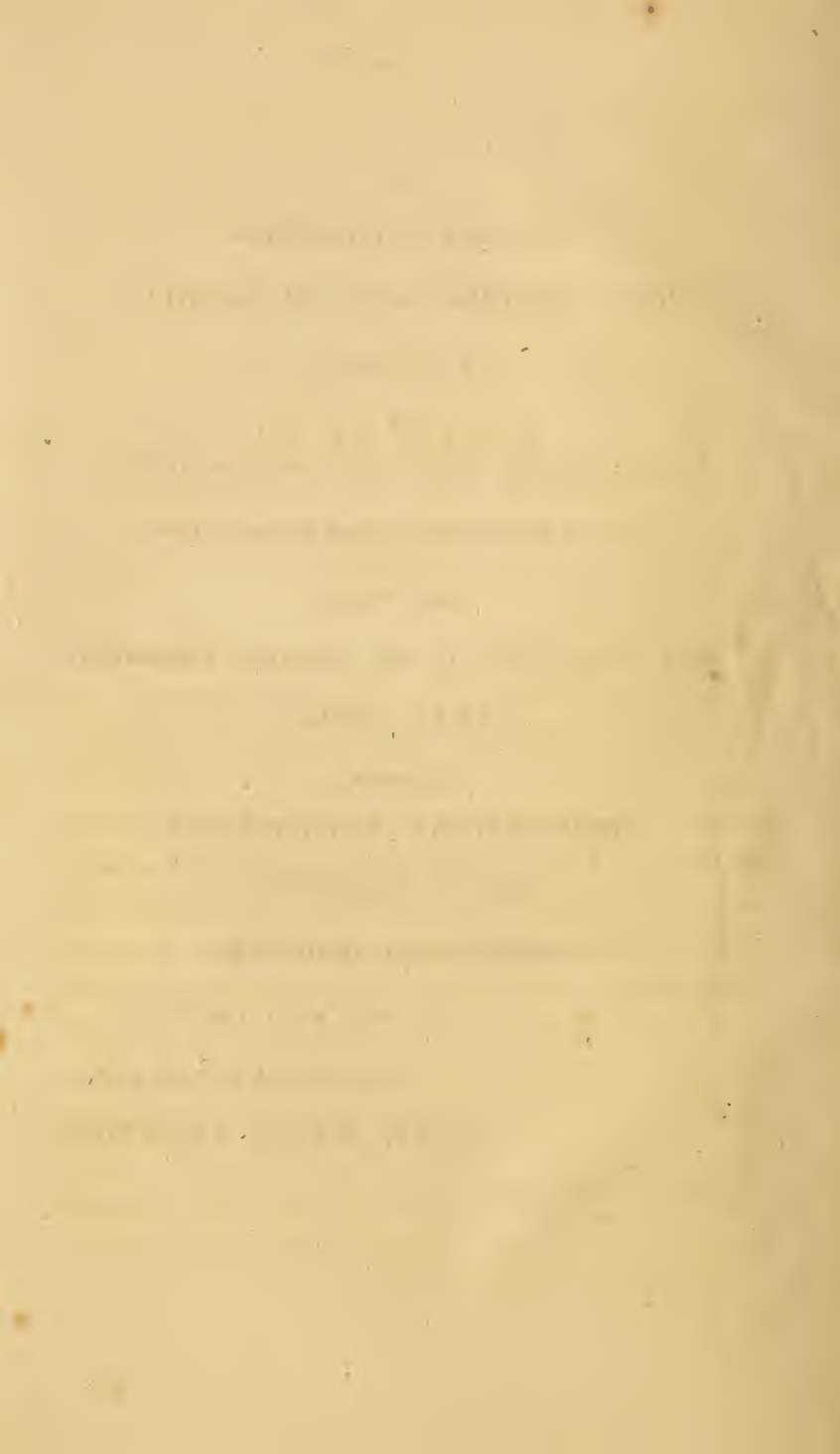
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1816

TO
HER ROYAL HIGHNESS
THE PRINCESS AUGUSTA SOPHIA,
AS A TRIBUTE
TO
THE EXALTED PIETY AND PHILANTHROPY,
WHICH GIVE SPLENDID LUSTRE TO HER STATION,
AND PROVE
THAT CHRISTIANITY IS THE BRIGHTEST ORNAMENT,
THIS BOOK
IS, WITH
HER ROYAL HIGHNESS'S
GRACIOUS PERMISSION,
RESPECTFULLY DEDICATED
BY HER MOST FAITHFUL
AND OBEDIENT SERVANT,
PHILIP WYATT CROWTHER.

London, 16th May, 1816.



PREFACE.

CHARMED with the pious zeal and benevolence displayed in the *Enchiridion*, and convinced of its salutary power, I offer a new edition. Solicitude for the diffusion of such exalted sentiments overcame my objections to the task. I have availed myself of a former translation of the *Enchiridion*, but not without attempting to do greater justice to the manly and persuasive eloquence of Erasmus. Some passages of the original are omitted and others altered, to render the work more generally beneficial. The *Enchiridion* shows that life is a warfare with the devil, the world and our unruly passions, and provides weapons to subdue our prevailing sins. We are excited to fight bravely by the most glorious rewards and terrible punishments. Christ is our great Captain; we must obey and follow him.

I have drawn copiously from the *well of water springing up into everlasting life*,¹ and poured it on most pages, that the reader may satisfy his thirst. He must not go to the stream corrupted by human doctrines and customs, but drink from the fountain head.

By the recommendation of my author² and others³ I have introduced the opinions of celebrated moral writers.

Seize on truth where'er 'tis found,
Among your friends, among your foes,
On Christian, or on Heathen ground.
The flower's divine where'er it grows:
Neglect the prickles and assume the rose. *Watts.*

I have adopted the language of others in preference to my own; but consider myself responsible for every sentiment in this work, and scorn the ægis of any name.

I have expatiated on Ethics to confute many popular errors. How strenuously does St. Paul inculcate that a belief of Christianity *without works is dead*.⁴ *The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.*⁵ And St. John: *he that doeth good is of God: but he that doeth evil hath not seen God.* 3 John 11.

¹ John iv. 14.

² Ep. 853.

³ Austin de Doctr. Christi. l. 2. n. 6. Aug. ib. l. 4. n. 55. et contr. Julian c. xii. n. 60. Rollin Belles Lettres b. iv. pt. 1. s. vii. p. 297.

⁴ James ii. 26. 1 Cor. xiii. Gal. v. 6.

⁵ 1 Tim. i. 5. Matt. vii. 21. Luke vi. 46-49.

Erasmus exclaims, "We have been stunned long enough with the cry of Gospel, Gospel, Gospel, we want Gospel manners."¹ And in his Colloquy, "Evangeliphorus," he thus unmasks hypocrisy, "A man does not carry the Gospel in his heart, unless he loves it with all his soul; nobody loves it as he ought that does not adapt his life to it." And Grotius observes, "not they who call one by the name of Father, and the other by the name of Lord, shall live for ever; but they who conform their lives to his will."²

The biographers of Erasmus are numerous, yet their writings are more calculated to gratify the learned, than to interest the general reader. I have benefited by their labors. My detail is confined to his residence in England; and I hope the good humour of Erasmus will communicate itself to the reader, and engage his attention to the author, and indulgence for the editor. I have no pretensions to literary fame, neither do I value learning but as it makes us better Christians. The knowledge of our duty should be the end of all our studies, and the discharge thereof our greatest care: this is the *one thing needful*; ³ and my design is to promote religious and moral improvement. ⁴

"On piety, humanity is built;

And on humanity, much happiness;

And yet still more on piety itself." *Young, N. viii.*

¹ Ep. 946. ² Of the truth of the Christian Religion, b. vi. s. xi.

³ Luke x. 42.

⁴ Matt. vii. 12, xxii. 36—40. Mark xii. 29—31. Luke x. 29—37.

1 John iii. 23.

Let not my sentiments be weighed by the false standard of custom, but by the real standard of Scriptures, by which we shall be *judged in the last day*.¹ To them I appeal. Prejudice has never guided my pen, or apprehension of worldly censure checked it.

“If I am right, thy grace impart,

Still in the right to stay ;

If I am wrong, oh teach my heart

To find that better way.”

Let us cease malevolent reflections upon the tenets of our brethren ; be content with their Christian morals, and if they err in belief or mode of worship *count them not as enemies, but admonish them as brethren*.² We should cast away all animosities, and *profane and vain babblings and oppositions of science falsely so called : which some professing have erred concerning the faith* ;³ and cherish brotherly love. *Do all things without murmurings and disputings*. Phil. ii. 14. *With all lowliness and meekness, with long suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace*.⁴ “Would it not be better to refer many disputed points to the blessed time, when we shall see God *face to face*.”⁵ Alas ! we cavil and contend for particular doctrines, instead of securing our eternal salvation by performing the commandments of God. *Follow peace with all men, and holiness, without*

¹ John xii. 48.

² 2 Thess. iii. 15.

³ 1 Tim. vi. 20. 21.

⁴ Ephes. iv. 2. 3.

⁵ 1 Cor. xiii. 12. Erasmus in Pref. to “Works of Hilary.”

*which no man shall see the Lord.*¹ *Be careful to maintain good works. But avoid foolish questions, and genealogies, and contentions, and strivings, about the law ; for they are unprofitable and vain.* Titus iii. 8. 9.

It is the duty of all to conform to non-essentials, that peace may be preserved ; yet no human institutions or traditions should influence our faith or practice, unless they correspond with the Gospel. This is the unerring touchstone ; *search the Scriptures,*² honestly and diligently ; not to confirm your prejudices by relying on detached passages, and wresting them to your everlasting perdition, but to discover the truth.

If this work emancipate one from the bondage of sin, or strengthen the Christian principles of an individual, I shall enjoy the sweet reflection that my leisure has been alike profitable to society and myself. *Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you.* 2 Cor. xiii. 11.

¹ Heb. xii. 14.

² John v. 39. Acts xvii. 11. 1 John iv. 1.

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SOME ACCOUNT
OF
ERASMUS,
HIS
RECEPTION IN ENGLAND,
AND
Correspondence.

ERASMUS was born at Rotterdam, 28th October, 1467, the illegitimate son of Gerard, a native of Tergou, by Margaret, the daughter of Peter, a physician of Sevenbergen, a town in Brabant, three leagues from Breda.

Gerard's relations wished him to become an ecclesiastic; to avoid their importunities he removed to Rome, where he acquired considerable knowledge of the Greek and Latin languages, and the civil law; and maintained himself by transcribing ancient authors; the art of printing being then but lately invented.¹ His relations, to prevent his revisiting his beloved Margaret, falsely

¹ John Guttenberg or Gansfleisch, of Mentz, invented printing An. 1438. Schoeffer perfected the invention at Strasbourg, by casting the types in an iron mould or matrix, engraven with a puncheon.

Thomas Caxton, a citizen of London, set up a printing press in the Abbey of St. Peter, Westminster, An. 1471. It was afterwards introduced into the monasteries. *Vide Stow's Annals*, p. 404.

The origin of printing is ably investigated by Horne in his "Introduction to the Study of Bibliography." *Vol. i. p. 144.*

stated she was dead. Upon this mournful intelligence he took orders; and when he returned to Holland, and discovered the imposition, he strictly observed his religious vow, and withdrew from her society.

Erasmus, from the harmony of his voice, was appointed a chorister of Utrecht Cathedral, and at the age of nine went to school at Deventer, where his mother settled to watch his infant years. She died of the plague when her son was thirteen. Gerard was so affected at her death, that he did not long survive. They were respectively aged about forty.

At Deventer, Erasmus was distinguished by a great memory, and could repeat all Terence and Horace by heart. "Rodolphus Agricola, having read the exercises of the scholars of his friend Hegius, who had made the school at Deventer very famous, found that of Erasmus the best of them all, and desired to see that young scholar, who was then fourteen years old; he was called out of the school to salute Agricola, who, taking him by the head, told him, 'you will one day be a great man.'"¹

"John Sintheimus, one of the best masters in the College of Deventer, was so well satisfied with Erasmus's improvement, that he embraced and kissed him, saying, 'cheer up, you will one day attain the highest pitch of learning.'"²

Erasmus formed a friendship with Adrianus Florentinus, afterwards Pope Adrian the 6th.

Gerard had appointed three guardians; who, the more easily to defraud Erasmus of his little patrimony, resolved to devote him to a religious life; he was so disgusted with the arrogance and ignorance of the monks, that the guardians were compelled to remove him from one convent to another, until, at the con-

¹ Val. Andr. Bibl. Belg. p. 175.

² Beat. Rhenan. Ep. præf. oper. Eras. ed. 1540.

vent of Stein, near Tergou, they induced him to make his profession, in 1486.

Peter, the elder brother of Erasmus, pursued a dissolute career and perished early.

Erasmus was exemplary for assiduity. "In his youth he took the name of Erasmus, having before gone by that of Gerard, which in the German language means amiable. Following the fashion of learned men of those times, who affected to give their names a Latin,¹ or a Greek turn, he called himself Desiderius, which in Latin, and Erasmus, which in Greek hath the same signification. Afterwards he was sensible that he should rather have called himself Erasmius; and he gave this name to his godson, Joannes Erasmius Frobenius."² He also called himself Roterodamus, from his native city.

The fastings and austerities of a monastery were unsuitable to his health,³ and in 1490, he gladly accepted an invitation from Henry à Bergis, Bishop of Cambray, to reside with him. The Bishop was anxious to obtain a Cardinal's hat, and to avail himself of Erasmus's great knowledge of Latin, to solicit the affair.

In 1492, at the age of twenty-five, he was ordained by the Bishop of Utrecht.

Disappointed in his expectations from the Bishop of Cambray, who "was very liberal of his promises, but not of his money,"⁴ in 1496, he removed to Montaigu College, Paris, and supported himself by private pupils, chiefly English, who repaired to Paris as the seat of learning; among them was William Lord Montjoy.

He was solicited to accept the office of tutor to James Stanley, son of the Earl of Derby, afterwards Bishop of Ely, with

¹ Ex. gr. Fisher, Piscator, Bullock, Bovillus.

² Jortin, *Life of Erasmus*, vol. i. p. 4. ³ Ep. 3. ⁴ Ep. 501. c. 1835.

the promise of a considerable pension and preferment, but said, "he would not be so hindered from prosecuting his studies for the wealth of the world."

In 1497, he accompanied Lord Montjoy to England, and was at St. Mary's, Oxford; ¹ he established a friendship with William Grocyn, Thomas Linacer, William Latimer, John Colet, and Thomas More, afterwards Lord Chancellor. He was acquainted with Wolsey then bursar of Magdalen College.

"As to his familiarity with Sir Thomas More, there are several stories related,² and especially one concerning the disputes that had been between them about Transubstantiation, or the real presence of Christ in the consecrated Wafer, of which Sir Thomas was a strenuous maintainer, and Erasmus an opponent: of which, when Erasmus saw he was too strongly biassed to be convinced by arguments, he at last made use of the following facetious retortion on him. It seems in their disputes concerning the real presence of Christ in the Sacrament, which were in Latin, Sir Thomas had frequently used this expression, and laid the stress of his proof upon the force of believing, "*crede quod edis et edis.*" i. e. believe you eat (Christ) and you do eat him; therefore Erasmus answers him, "*crede quod habes et habes,*" believe that you have (your horse) and you have him. It seems at Erasmus's going away, Sir Thomas had lent him his horse to carry him to the sea side or Dover; but he either carried him with him over sea to Holland, or sent him not back to Sir Thomas, at least for some time; upon which Sir Thomas writing to Erasmus about his horse, Erasmus is said to have written back to him as follows;

¹ Wood, Ath. Oxon. vol. i. p. 12.

² Vide Warner, Memoirs of the Life of More, p. 40. Hoddcsdon, p. 37. Peck, Desid. Curios. vol. ii. lib. viii. p. 341.

Ut mihi scripsisti de corpore Christi,
Crede quod edis et edis.
Sic tibi rescribo de tuo Palfrido ;
Crede quod habes et habes.¹

Grocyn was “ Professor or public teacher of Greek at Oxford, about the time when Erasmus was there ; soon after he removed to London, and then to the College of Maidstone, in Kent, where he was master. Erasmus owns great obligations to this man, who by his generosity to his friends, reduced himself to straits, and was forced to pawn his plate to Dr. Young, Master of the Rolls. The Dr. returned it to him again by his will, without taking principal or interest. Grocyn published nothing besides an Epistle prefixed to the Sphere of Proclus. Erasmus represents him as one of the best divines and scholars of the English nation. He died of the palsy, old and poor.”²

Linacer taught Greek at Oxford. “ He was Physician afterwards to the Royal Family, and Erasmus often consulted him on account of his frequent indispositions, which came early upon him ; and when he was sick at Paris, he complains that he had no³ Linacer there, to assist him and prescribe for him.”

“ He was in great favor with Henry VIII. who had a high opinion of his skill as a physician ; and he warmly recommended his friend Erasmus to the King. After this he went into orders, and had only the Chantorship of the Church of York. He died⁴ of the stone, in great pain, in 1524.”⁵

“ Erasmus⁶ begged the assistance of Wm. Latimer in preparing his New Testament for a second edition, knowing him to

¹ Bailey, *Life of Erasmus*, prefixed to *Colloquies*.

² Ep. 671. Knight, *Life of Erasmus*, p. 22.

³ Ep. 105.

⁴ Ep. 431. c. 1314.

⁵ Knight, p. 24.

⁶ Knight, p. 29.

be very accurate, and described him as a man of more than virgin modesty, under which was veiled the greatest worth.¹ He retired to the Rectory of Eastberry in Gloucestershire ; he had also the Rectory of Weston under Edge, and a Prebendship in the Church of Salisbury. Erasmus said he was, ‘ vere Theologus, integritate vitæ conspicuus.’ ”

Colet was afterwards the celebrated Dean of St. Paul’s, and the particular friend of Erasmus.

“ In the beginning of the year 1499, Erasmus, who had been some months in the family of my Lord Mountjoy, and had been entered a little in the modes and fashions of the town, and in the sports and humours of the country ; writes a pleasant letter to a Poet Laureat in France, to tell him what fine improvements he had by this time made in England.² ‘ Your friend Erasmus, (says he) you would hardly know him. He is almost grown a good hunter, a better horseman, a very tolerable courtier, he can salute with more complaisance, and smile with a better grace, and has learned all these good manners in spite of nature.’ He invites this his friend into England, to partake of these singular advantages of the country, preferable to the dulness and rudeness of France. He tells him nothing but the gout could stop him, and yet, did he but know the excellencies of Britain, he would procure wings, if he had no feet, and fly over hither without any further delay ; especially if he told him of the nymphs or fair ladies, here so beautiful, so free and easy, that if he saw them he would prefer them before his beloved muses : and that there was a custom peculiar to this island, never to be enough admired, that men and women salute one another, and kiss with the most innocent freedom, at visiting, parting, meeting again, and again taking leave ; and that if he did but come

¹ Ep. 363.

² Eras. Ep. Fausto Andreelino.

over and taste these pleasures, he would here desire to spend the whole remainder of his life. We will jest out the rest (says he) when we meet; I shall see you, I hope, in a very little time."

The ceremony of kissing, to which Erasmus facetiously refers, was the custom of the early Christians, and a mark of charity: "*Greet ye one another with an holy kiss.*"³

"On the December following, he writes to an old English friend, Mr. Robert Fisher,¹ with whom he became first acquainted at Paris, but who was now travelling in Italy, and informs him what abundant satisfaction he had taken in being so long in England, a country that pleased him beyond all he had yet seen, for he had found here a clear and wholesome air; and so much humanity and learning, not vulgar and trivial, but profound, exact, and antique, both in the Latin and Greek tongues; that he could not any longer desire to see Italy, but merely for the sight of it; 'as often as I hear Colet, says he, methinks I hear the divine Plato himself; in Grocyn, who cannot but admire that universal compass of learning? What more acute, more profound, more accurate, than the judgment of Linacer? What did nature ever form so soft, so sweet, so happy, as the wit of Mr. Thomas More?' But he excuses himself from reckoning up the long catalogue of other learned men in England."²

"Erasmus had proposed a much shorter stay in England, because just before his coming, he had fully resolved to see Italy and Rome, and his thoughts were much upon that journey; but his avocations in this kingdom were so agreeable to

¹ Lond. Non. Dec. Eras. Epist. Ed. Bas. p. 254.

² Knight, p. 33.

³ 1 Cor. xvi. 20. Rom. xvi. 15. 1 Peter v. 14.

him, that he had spent here near two years before he returned by way of Dover to Bulloigne, loaded with civilities and with many generous presents. But he had the misfortune at Dover to be stript of all his money, (it seems twenty pounds) by a searcher or custom house officer, upon the beach or shore before he took ship:¹ though this was according to the laws of the land,² yet none of his friends giving him the least caution as to this point, and being a stranger, he thought it very inhospitable; but it had no other effect upon him, but obliging him to turn mendicant to recruit himself again. He gets therefore Jac. Battus to write to the Lord Montjoy and other noble friends, to raise a new stock for him, and to give them an account of this misadventure, and how much like a philosopher he bore it; accordingly, his friend writes to that same nobleman, and says, that Erasmus had told him, ‘he would never repent of his going to England, though he lost his all at coming out of it: for the loss, how great soever, had turned to his advantage:³ he had gained such friends there, as he must value above all the riches of Cræsus.’ Good God! how affectionately did he remember the humanity of Prior Charnock; how elegantly did he set forth the learning of Colet, and the facetiousness of More; so that were I myself (says Battus) at liberty, I should eagerly desire to go over, and visit such excellent persons. And you

¹ Erasmus Gonello suo inter Epist. edit. Bas. fol. ult.

² 2 H. iv. c. 5. authorizes the seizure of any gold or silver, in coin or in mass, about to be carried out of the realm, saving reasonable expenses to the owner; the forfeiture for the benefit of the king.

Poor Erasmus was not informed of this statute. Equity required the value of the money to be given him; yet he was told, “*Ignorantia juris, quod quisque tenetur scire, neminem excusat.*” He might have replied, “*Summum jus, summa injuria.*”

³ Ex arce Tornehensi 1499. Batti Epist. G. Montjoio Baroni. Ed. Bas. p. 370. 1521.

yourself (most noble Montjoy) he so drew to the life in every part of your worthy character, that though I had before a great affection for you, I must now love you no less than Erasmus himself does ; who loves you no less than his own eyes.' Then comes the begging part of the letter with great modesty and expression of the gratitude of Erasmus, for the great pains and expenses that Noble Lord had been at for his sake ; for which he himself gives his most hearty thanks, and implies, that whatever he pleases further to bestow upon Erasmus, he shall take it more kindly than if given to himself." ¹

"He took the first opportunity of showing his respect and gratitude to the English Court and nation, by publishing immediately at Paris, the first hasty collection of his Adagies, to which he added the panegyric upon England, which he had lately presented to P. Henry, and dedicated the whole to his friend the Lord Montjoy."

"After this misfortune at Dover, he was again searched upon landing at Bulloigne, ² and was pleased to think he had nothing then to lose ; and as soon as he got to Paris, he was taken with a fever that drained his whole body, as well as his purse ; but before he arrived here, he went first to Tournay, and got a little money of his friend James Battus, and from thence to Orleans." ³

Upon his arrival at Paris he was so poor that he observed "As soon as I can get money I will first purchase greek authors and secondly clothes." (*Ep.* 58) Such was his ardent thirst for learning !

In 1499 he visited Holland, and was offended at their Epicurean repasts, he said, "the people are sordid, unpolished,

¹ Knight, p. 51.

² Erasmus de conscribend. Epistolis. Tom. i. Op. Bas. 1540. p. 327.

³ Knight, p. 55.

despisers of learning, which meets with no encouragement and much envy.”¹

† He wrote the ‘*Enchiridion Militis Christiani*’ in the castle of Tournehoult, about the end of the fifteenth century; at the request of a devout lady, who had desired from him some Treatise that might reform her husband.² He revised and finished it at St. Omers An. 1501. It was printed at Louvain, 1502, and at Basil in 1518 with a Preface.³

It was originally dedicated to Adolphus, Son to Philip of Burgundy, by Anne Borsella of the noble family of the Borsels, which possessed great estates in Zealand, particularly in the town of Veer (vulgarly, Ter Veer) on which account Erasmus calls Adolphus Prince of Veer.⁴ Erasmus says, he composed it “not to make a display of wit or eloquence, but only to correct the error of those who supposed religion to consist in mere ceremonies and bodily observances which surpassed Jewish superstitions, and who strangely neglected the things which concerned true piety.” *Ep.* 102.

Le Clerc observes that Erasmus in his Preface⁵ to Paulus Volzcius (Abbot of a monastery called “*Curia Hugonis*” in Schletstatt, a town of Alsace, who in 1539 embraced the reformed doctrine) “has painted in excellent colors the religion of those who wish to place Christianity in inexplicable disputations, and who consider piety to consist in the observance of frigid rites.” As it is a very voluminous epistle, and alludes to circumstances, which have ceased to interest, I shall only select the profitable parts. ✕

¹ Jortin, i. p. 15.

² *Ep.* ad Botz.

³ Du Pin. *Hist. Eccles.* vol. iii. p. 316.

⁴ “*Quamobrem Adolpum Veriensem Principem vocat Erasmus.*” *Le Clerc, Pref. Tom. v. Eras. Op.*

⁵ *Ep.* cccxxix, *Erasmi Op. omnia.* Tom. iii. pt. i. p. 337.

“This little book called the *Christian’s Manual*, and which I wrote to a friend, begins to displease me less, most worthy Father, since it has been well received by you and other good men of your profession, and nothing can be approved by you, but what is in some measure pious and learned: indeed it almost begins to please me, since if the printers do not flatter me, it is now printed in all sizes, and new editions are constantly in request. But, nevertheless, I am much hurt, because a learned friend wittily said, in jest indeed, but I fear as truly as wittily, ‘I have found more sanctity in the book than the author.’

“After all, I do not regret my labors if they encourage so many to the study of true piety; nor am I to be reviled if my example does not precisely correspond with my precepts; for there is some goodness in sincerely wishing to become pious.

“I am therefore undisturbed with the scoffs of certain people, who decry this little book as exhibiting not much erudition, and despise it from its elementary style; displaying, it is true, none of the formalities of the schools: as if nothing could be instructive unless drawn up according to rule. Let it be unlearned if they will, but let its piety be acknowledged. It professes not to qualify men for the Sorbonne, but to teach them to live peaceably like Christians. Its design is not theological disputation, but a divine life.

“Have we not numerous small treatises all mixed and remixed from each other, like apothecaries’ prescriptions; old ones out of new ones, and new out of old; one out of many, and many out of one; moulded and remoulded into every possible form and shape? Who can so direct that this heap of volumes shall conduct us to our duty, when it requires a whole life to turn them over—Exactly as if a Physician were to order a sick man to read all the medical books, and that thereby he should find the means of re-establishing his

health ! But in the mean time death seizes him, and there is no one to help him—in a life so fugitive, the remedy must be prepared and at hand.

“Whoever wishes to live well as regards the gate,¹ which Christ declares to be open to all, will find his guide, not in the intricate labyrinths of controversy, but in a true faith and unfeigned charity, accompanied with a *hope that maketh not ashamed*. (Rom. v. 5.)

“Finally, although great and learned Doctors are well versed in these volumes, yet their number is small compared with the unlearned multitude for whom Christ died, and who are unable to consult them.

“We ought to strive to make the philosophy of Christ not only easy to, but intelligible by all : nor are we to regard it only as a subject of study for ourselves, as these learned persons seem to think, but as a matter by which we shall entice the multitude to a christian life.

“We are preparing for a war against the Turks, and with whatever view it may have been undertaken, we should pray that it may be advantageous not to a few, but to all of us. If we conquer them, by what means shall we convert them to Christianity ? for I do not suppose that we shall cut all their throats.

“What will they imagine, when they shall perceive it so difficult to know how to speak of Christ ? just as if you were concerned with some sulky devil, whom you were invoking to your destruction if you used a wrong word ; and not with a most merciful Saviour, who exacts nothing from us beyond a pure and simple life. Tell me, I conjure you, what is to be done if they shall see our manners no better than our doctrine ? If from our tyrannical noise and contention they shall discover

¹ Matt. vii. 13.

our ambition ; our avarice from our rapacity ; our lust from our adulteries ; our cruelty from our oppressions ; with what face shall we recommend them the doctrine of Christ so directly opposite to these things, and so widely removed from them ? The most efficacious mode of fighting with the Turks, would be to exhibit in our lives christian manners, to convince them that we do not covet their territories or gold, but only seek their welfare and the glory of Christ ! This is the true and efficacious theology, which formerly subjected to Christ the pride of philosophy and the sceptre of Princes. When we act thus we need never despair that Christ will assist us. But it will little avail us to call ourselves Christians if we slay thousands, and enslave tens of thousands ; if we exterminate the profane, or merely denounce anathemas against their faith ; instead of attempting to convert them from their impiety. In short, unless such are our intentions, it is more probable that we shall degenerate into infidels, than make the Turks Christians.

“ Under these considerations, if my opinion was asked, it would be, that we should previously endeavour to persuade them by books and epistles. But you will ask what kind of epistles ? certainly neither threatening or tyrannical ones ; but such as breathe a true paternal charity, and might spring from the bosoms even of Peter and Paul ; epistles which should not only be distinguished by their apostolic title, but apostolic energy.

“ Whatever relates to faith should be expressed in a very few articles ; whatever relates to morals should also be concise. It is by such measures, not by the sword pointed to the breast, that wild savages may be civilized and made Christian brethren. The grand object is the Christian truth. But to whatever persons the Roman High Priest shall delegate this office of addressing the Turks, his direction must be, that they shall adhere to the Gospel, and not favor the worldly affections and desires of men.

“ With such ideas was my mind impressed when I formed my Manual. I saw clearly that the christian world was not only corrupted by its passions, but also by its opinions.

“ On what can we so much rely as on the truly sacred anchor of the Gospel Doctrine ?

“ Let it be our endeavour, disregarding the blazing meteors of men’s opinions, to cherish the sparks of christian doctrine.

“ Let us explore the streams flowing from the living and eternal fountain of his grace, until we arrive at the fountain of eternal life. Shall we diligently seek far and wide in our land, that we may eradicate all weeds, and shall we not plough deep in the rich soil of Christ, to draw forth delicious nourishment for our souls ? Never shall the winter of vice so extinguish the spark of charity, but that it may be rekindled from the percussion of this flint ! Christ is a rock.

“ If that clear light shall be thrown upon us from the Gospel, if our mind shall be illuminated by the lamp of pure faith, then shall the minutest stains be discovered and removed. If the rule of christian charity is once adhered to, then all things are easily accommodated to it. But what can you do if one rule is in opposition to others, that have been in general use for ages, and which are sanctioned by princely laws ? for this is not uncommon. You are not to be damned merely that obedience shall be paid to princes. Moreover I am unwilling that the heavenly philosophy of Christ shall be contaminated by human decrees. Let Christ remain what he truly is, the centre round which we all turn ; I wish that the true mark shall not be moved from its place.

“ Let wars be carried on not for conquest, but for liberty. Let not princes under pretence of justice act cruelly to those whom clemency might amend ; and let them not plunder that people they are bound to defend.

“ There is but one goal, and that is Christ and his uncorrupted doctrine ; but if we set up an earthly goal instead of a heavenly one, all our exertion is in vain.

“ Who is there so happy as to be free from his particular disorders ? As that man benefits, and does not injure the health of the body, who points out what is inimical or friendly to pure health, so, he does not turn mankind from religion but rather leads them to it, who points out the corruptions of faith and practice, and discovers remedies.

“ Augustine told the clergy that if they wished to be respected by the people, they should produce that respect by their manners, not by their garments.

“ I certainly wish, and doubt not that many pious men have the same ardent desire, that the evangelical religion should be in the hearts of all men, and that content therewith, they should no more trouble themselves about St. Benedict, or St. Francis.

“ No man should either foolishly please himself with a manner of life because it is different from that of others, or despise or unjustly condemn any regulation. In every state of life each person should strive for the goal of Christ ; they should unite and assist each other ; neither being envious of those who run the same race, nor despising those who are unable to keep up with them. Finally after each has done his utmost, let him be careful not to resemble the Pharisee in the Gospel, who states his own good deeds to God, saying, *I fast twice in the week, I give tithes of all that I possess ;* (Luke xviii. 12) but let him agreeable to the words of Christ say from his heart, *I am an unprofitable servant : I have done that which was my duty to do.* (Luke xvii. 10.) No man is farther from a holy life than he who thinks himself religious.

“ We should always have in readiness that apostolic answer, *We ought to obey God rather than men.* (Acts v. 29.)

“ This book is republished at the Frobenian press, and is presented to you in a more correct and elegant shape than the former edition. But it may perhaps appear the best part of this edition, that he who shall deduce rules for a good life from Erasmus, shall at the same time have an example in Volzcius. Farewell, most virtuous Father and singular ornament of true religion.

“ The best prayers and most pious wishes of Erasmus, attend your health and welfare ; commending you to the holy keeping of God in Christ.

Basil, 14th August, 1518.”

Does not each line speak the most fervent charity ? How beautiful is pure Christianity ! Erasmus in his *Adagies* also observes, “ if you would convert them you must give them Christianity in its simplicity.” c. 968. Every missionary should weigh this divine truth : and if our actions were regulated by the Gospel, the rudest savage would reverence and embrace Christianity. It alike promotes our temporal and eternal felicity.

The monks condemned the *Enchiridion* as having too little godliness, with them another name for superstition, and too much morality. Indeed the writings of Erasmus were so hostile to superstition, that the bigoted and cruel Mary included them in her proclamation against heretical books. ¹

William Tyndale, otherwise Hitchins, translated the *Enchiridion* into English. He was born on the borders of Wales, and educated at Magdalen College, Oxford, where he gave private lectures in divinity, establishing the doctrines of Luther. This conduct obliged him to remove to Cambridge. He afterwards resided with Sir John Welch, of Gloucestershire, as Tutor to his children ; and for the instruction of the family, and to enable them to confute the sophistry of the priests, he translated

¹ Collier, *Eccles. Hist.* Vol. ii. l. v. pt. ii. p. 382.

the Enchiridion. He withdrew to Germany, and after conferring with Luther, he settled at Antwerp, where, in 1526, he published his New Testament from the Greek into English, 8vo. In 1534 Tyndale published a second and corrected edition of the New Testament. This work increased the hatred of the English Catholics against him; and they procured one Henry Philips to proceed to Antwerp, and betray him into the power of the Emperor. By virtue of the decree at Augsburgh, he was strangled and burnt at the castle of Filford in Flanders in 1536. His last words were, "Lord, open the eyes of the King of England." "Such was the tragical end of one of the most learned men of his time: a man of the most unblemished character; whose only crime was translating into English, for the benefit of his countrymen, the Holy Scriptures, which all Christians do, and ought to look upon as the only rule of their faith and practice: and which consequently they cannot be too well acquainted with: time it was therefore that such a tyranny as he fell a sacrifice to, should be abolished, as it was very soon. The measure of their iniquities was then filled." ¹

The Enchiridion was reprinted in English in 1533, 1545, 1555, 1576, and 1752.

"It cannot be denied, but that this book is full of excellent maxims and very useful instructions; yet the Archdeacon of Placentia decried it as heretical. Ludovicus Coronellus, Doctor of Divinity, undertook the defence of it. Charles V. read it in Spain, the copies of it sold very well, and it was soon translated into the Italian, French, Spanish and German languages. There have been some who did not find all that unction in it, which is to be desired in a book of devotion. Maffei us tells us in the

¹ Vide Fox, Book of Martyrs. Vol. ii. p. 301. Clark. Eccles. Histor. p. 184. Biograph. Britan. Vol. vi. p. 3954. Holland Herwolog. p. 148.

life of St. Ignatius Loyola ¹ that that saint found his devotion cooled when he read this book; and one of the greatest ascetics of our age, Monsieur de St. Cyran, was of the same opinion. It must be confessed, there are some things in this book, which do not very well agree with books of devotion, which are composed for the more illiterate sort of people; yet it cannot be denied, but there are also some things in it which are very proper for instructing them in their duties, and for preserving in them a spirit of piety.”²

Jortin says, “the judgment of Ignatius is altogether worthy of him, and every fanatic in the world, if he were to peruse this treatise of Erasmus, would be of the very same opinion; and would want something more pathetic and savoury, something with more unction, and less morality and common sense.”³

¹ Ignatius de Loyola was born at the castle of Loyola in Biscay of a noble family. In 1534 he formed a company of ten men at Paris, who vowed to renounce the advantages of this world, labor for the glory of God and salvation of souls, and to preach the gospel to infidels. They were incorporated by the Pope, 27 September 1540, by the name of the “Society of Jesus,” and engaged to go into whatever countries he should direct, and were empowered to have spiritual and temporal coadjutors. They dispersed into several countries. They elected their general or head of the society, who governed despotically. In 1679, they amounted to seventeen thousand six hundred and fifty five, of whom seven thousand eight hundred and seventy were priests.* They were remarkable for a blind zeal and attachment to the see of Rome, and a spirit of intrigue alike subversive of religious and political liberty. Their machinations were so injurious, that they were expelled Portugal in 1758, France 1763, Spain 1767, and Naples 1768, and Clement XIV. suppressed the order in 1773. The Pope to support his tottering power has lately revived the order, and already has Portugal protested against it: instead of being disciples of our blessed Saviour they are worldly emissaries, *truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God.* 2 Tim. iii. 3, 4.

² Du Pin, Hist. Eccles. vol. iii. p. 316.

³ Life of Erasmus, vol. i. p. 22.

* Du Pin Eccles. Histor. vol. iii. p. 676.

Le Clerc observes, "I wish all soldiers would have the Enchiridion in their hands. Certainly we should not see so many men in the Christian armies, who, although they may be called soldiers, I know not whether they can be enrolled in the list of Christians."¹

"There is more piety and good sense in the Christian Soldier's Manual, than had appeared for many centuries in any treatise of devotion. And it was this very thing that offended the monks, who knew of no other piety than that which consisted in the observation of some trifling external practices, or at the most in a kind of extatic fanaticism, which differs very little from frenzy, and does no good, or rather does much injury to civil society."²

Knight remarks, "The Enchiridion Militis Christiani, is of all his books more especially levelled against this *form of godliness*, (a) when without the power and practice of it. Therefore the Dominican Friars being stung by his plain dealing, especially in the preface to that book, made such a noise and clamor against it, that Erasmus never regained their favor; taking what he wrote so much the more heinously since he was one of them, and consequently had disgraced his own order."³ We are told by a creditable author, Montfauçon, (Diar. Ital) that in the library of Dominicans of St. John and St. Paul of Venice, there are two rows of wooden statues, one of the catholic, the other of heretical doctors; among the latter stands Erasmus loaded with chains, with labels full of reproaches against him, as also against Luther and Calvin; but those who were more moderate were content to picture him as hanging between heaven and hell."⁴

¹ Pref. Tom. v. Erasm.

² Bibl. choisie, Tome viii. p. 231.

³ Erasmus was not a Dominican, but an Augustinian. Bayle Erasme n. A.

⁴ Introd. Life of Erasmus, p. xxi.

(a) 2 Tim. iii. 5.

“It is an excellent manual of piety and good morals.”¹

In 1525, Erasmus sent his compliments to John, the gunsmith, at Cambridge, observing, “he gave me a sword, and I gave him a book, the *Enchiridion* or spiritual sword; I have not as yet made any use of his present, or he, I fancy, of mine.”² No : peaceful Erasmus ! thy sword unstained with human gore, was spotted with rust. How long shall we tear out each others’ bowels, and invent more deadly engines of war, instead of *beating our swords into ploughshares, and our spears into pruning hooks*? Isai. ii. 4.

In 1503, Erasmus studied divinity at Louvain. 1506, he returned to England ; and in 1508, he took his Doctor’s degree, at Turin. From thence he visited Bologna, Venice, Padua, and Rome, where he received great honors.

At Padua he was tutor to Alexander, Archbishop of St. Andrew’s, son of James IV. of Scotland, by Mary Boyd, daughter to Archibald Boyd, of Bonsham. Alexander was killed by his father’s side, at the battle of Flodden Field, aged 20, An. 1513. Erasmus regarded him as a youth of singular merit.³

In 1509, Henry VIII. invited Erasmus to England ; he was appointed Greek Professor at Cambridge ; and in 1511, the Lady Margaret’s Professor of Divinity.

“He earnestly presses Colet to give him fifteen angels, which he had promised long before, on condition that Erasmus would dedicate to him his book, ‘*De Copia Verborum*,’ which was not published till the following year. See Ep. 115, which is elegantly written, and which shows that this worthy man must have been in great straits, since he was forced to beg so impor-

¹ Ib. p. 59.

² Ep. 791.

³ Eras. *Adagia*. Op. 2. Tom. ii. Ep. 1257.

tunately for a few pieces of gold. It is not altogether to Colet's honor."

"In another letter to Colet, we find that the academics at Cambridge, where Erasmus resided, were as poor as himself. *Ep.* 117." *Jortin*, vol. i. p. 38.

In 1510, Erasmus visited Canterbury Church, and in his Colloquy, "The Religious Treat," he thus alludes to it: "When I was in England I saw St. Thomas's Tomb, (i. e. the tomb of Thomas a Becket) at Canterbury, so prodigiously rich in plate and jewels, that the value was almost inestimable. Now had it not been better if these superfluities had been rather applied to charitable uses for the relief of the poor, than reserved for those ambitious princes who shall have the fortune one day to seize them? The holy man, I am confident, would have been very well content with leaves and flowers."

1537, Henry VIII. *unsainted* St. Thomas, by seizing his shrine, the gold whereof filled two chests, and each required eight men to carry it out of the church.¹

"Erasmus complains that the plague was in England, and that the roads were infested with highwaymen; and says of Cambridge, that it was almost deserted, and that he could not maintain himself there,² but must seek some other place to live in, or to die in."³

Holinshed, discoursing "Of the sundrie kinds of Punishments appointed for Malefactors," says, "Our third annoiers of the commonwealth are roges, which doo verie great mischeefe in all places where they become. For whereas the rich onelie suffer injurie by the first two, (traitors and pirates) these spare neither rich nor poore: but whether it be great gain or small,

¹ Burnet, *Hist. Reform.* vol. i. b. iii. p. 244.

² *Ep.* 131.

³ *Jortin*, vol. i. p. 40.

all is fish that commeth to net with them ; and yet I saie, both they and the rest are trussed up apace. For there is not one yeare commonlie, wherein three hundred or foure hundred of them are not deuoured and eaten up by the gallows in one place and other. It appeareth by Cardane (who writeth it upon the report of the Bishop of Leronia) in the geniture of King Edward the Sixt, how Henrie the Eight, executing his laws verie severelie against such idle persons, I meane great theeves, pettie theeves and roges, did hang up three score and twelve thousand of them in his time. Hee seemed for a while greatlie to have terrified the rest : but since his death the number of them is so increased, yea although we have had no warres, which are a great occasion of their breed, (for it is the custome of the more idle sort, having once served, or but seene the other side of the sea under colour of service, to shake hand with labour, for ever ; thinking it a disgrace for himselfe to returne unto his former trade) that except some better order be taken, or the lawes alreadie made be better executed, such as dwell in uplandish townes, and little villages, shall live but in small safetie and rest.¹

What a melancholy record ! Does it not brand the memory of the licentious Henry with ignominy ? The prevention of crimes is the duty of a government. Every offence is more or less a reproach upon the administration. Protection is one of the chief ends of civil society ; and the king who is indifferent to the personal security of the subject, neglects one of the highest obligations of his office.

In 1511, Warham, Archbishop of Canterbury, presented him the small Rectory of Aldington, in Kent ; which he was per-

¹ Chronicles, vol. i. Description of England, c. ii. p. 186.

mitted to resign, and, according to a custom then prevailing, to charge with a pension, to which Warham added £ 20.¹

In an Epistle ² he tells us, that even the King, who had wrote to him in Italy, now talked of him very honorably and affectionately ; and as often as he waited on his Majesty, he was received with such an affable and gracious air, that it was plain the King's thoughts of him were as favorable as his words ; that the Queen offered to retain him as her preceptor in the Latin tongue ; that every body knew if he would but stay a few months at Court, he might have what ecclesiastical preferments he pleased, but that he preferred his liberty and his studies before all other temptations. “ Besides, says he, the Archbishop of Canterbury, Primate of all England, and Chancellor of the Kingdom, treats me as if he were my own father or my brother ; and as an earnest of his affection, he has given me a living of one hundred nobles per annum, which, for my conveniency, he has suffered me to resign, and to reserve out of the profits, a yearly pension of an hundred crowns ; for the few years last past, though I never asked for any thing, he has given me in abundance, above four hundred nobles, even one hundred and fifty in a day. From the bounty of other Bishops, I have had above an hundred nobles ; the Lord Mountjoy, formerly my pupil, gives me an annual pension of one hundred crowns ; the King and his prime favorite and minister, the Bishop of Lincoln, promise me what I please ; both the universities, Oxford and Cambridge, are contending for me : for at Cambridge I taught the Greek tongue, and theological sciences for several months, though gratis, as I always resolved : the colleges in the two universities, have in the constitution of them so much of piety

¹ Ep. 151.

² Epist. P. Servatio Edit. Guil. Batesii, 4to. p. 193.

and regularity of manners, that were you to see them, you would despise what they call a religious or monastic life."

"In a letter to King Henry the Eighth,¹ some time after this, he expresses a great deal of pleasure in saying, 'that though he was not a native of England,² yet he was adopted into it, and had as hearty love and esteem for it, as if he first drew his breath here: and, in an epistle to a friend, then going into England, he infinitely prefers our country before his own; thinks the one hardly worth seeing; while in the other he would meet with every thing that was grateful and delightful; but adds this piece of advice, that he should always behave himself modestly, and not to be too free in his disliking or speaking against any thing he was not pleased with; this being a thing that would not be borne with: (the English people being, not without reason, great lovers of their country) and therefore it would become him not to provoke them by any reflections upon things or persons; it being a great fault in some travellers, who are prejudiced against every thing that is different from the usage of their own country: musick itself, though never so fine and exquisite, may yet not be pleasing to the ear that is not used to it. He commends in the same epistle the generosity of the English, how much they exceed their neighbours in this point, and then lays down excellent rules how to comport himself, as to the receiving or refusing of gifts.'³

Every Englishman must love his country for the civil and religious liberty he enjoys, and for her munificent institutions; but he has no right to insult the feelings of foreigners by invidious comparisons. Some fancy they aggrandise the glory of

¹ Edit. Lond. p. 357.

² Eras. Epist. Nic. Cannio. Ed. Leid. p. 983.

³ Knight, p. 161.

their country by an unsocial and inhuman behaviour, that would disgrace savages.

“That independence Britons prize too high,
Keeps man from man, and breaks the social tie.” *Goldsmith.*

Erasmus considered the art of medicine as the most certain protection from poverty, and next to that, the profession of the law; ¹ and in the colloquy, “The Child’s Piety,” he observes, “Medicine is a sure fortune in whatsoever land a man is; the law is the way to preferment. But I like divinity the best, except that the manners of some of the professors of it, and their bitter contentions, displease me.” He advised physicians to study Greek. *Ep.* 295.

1513. “He tells Colet, *Ep.* 149, 150, that he had begun to translate ² St. Basil on Isaiah (or an author who went under his name) and would send a specimen of it to Fisher, Bishop of Rochester, to submit it to his judgment, and also to try whether that would draw some present from him; on which he cries out, O beggary! I know you laugh at me: but I hate myself, and am resolved either to mend my fortunes and get out of the number of mendicants, or to imitate Diogenes.

“Colet had told him,³ that he would give him a small matter if he would beg with humility, and ask without modesty; had advised him to imitate Diogenes; and had hinted to him, that he was too querulous and greedy. It seems they bantered him because he was frequently importuning his friends. Erasmus in his answer tells him, that, in the opinion of Seneca, favors were dearly purchased, which were extorted by begging.⁴ Socrates talking once with some friends, said, I would have bought me a coat to-day, if I had had money. They, says Seneca, who gave him what he wanted, after he made this speech,

¹ T. v. c. 661.

² Knight, p. 124.

³ *Ep.* 4. c. 1523.

⁴ Seneca de Benef. vii. 24.

showed their liberality too late. Another ¹ seeing a friend, who was poor and sick, and too modest to make his wants known, put some money under his pillow, whilst he was asleep.

“When I used to read this in the days of my youth, says Erasmus, I was extremely struck with the modesty of the one, and the generosity of the other. But since you talk of begging without shame, who, I beseech you, can be more submissive and more shameless than myself, who live in England upon the foot of a public beggar? I have received so much from the Archbishop, that it would be scandalous to take any more of him, though he were to offer it. I asked N. with sufficient effrontery, and he refused me with still greater impudence. Even our good friend Linacer thinks me too bold, who knowing my poor state of health, and that I was going from London with hardly six angels in my pocket, and that the winter was coming on, yet exhorted me most pressingly to spare the Archbishop and Lord Montjoy, and advised me to retrench, and learn to bear poverty with patience. A most friendly counsel! for this reason above all, I hate my hard fortune, because she will not suffer me to be modest. Whilst I had health and strength, I used to dissemble my poverty: now I cannot, unless I would risk my life. But I am not such a beggar neither, as to ask all things from all persons. To some I say nothing, because I would not be refused; and I have no pretence to solicit you, who do not superabound in wealth. But since you seem to approve of impudence, I will end my letter in the most impudent manner I can. I have not assurance enough to ask you for any thing; and yet I am not so proud as to reject a present, if a friend like you should offer it to one in my circumstances.
Ep. 150.²

¹ Arcesilas. In Diog. Laert. iv. 37. Seneca De Benef. ii. 1.

² Jortin. vol. i. p. 50.

1514. Disappointed in his views of patronage, he left England.

“At departing from London he saluted the King and the Bishop of Lincoln, who made him no present; though the Bishop treated him with magnificent promises. The Bishop of Durham gave him six angels, the Archbishop of Canterbury the same, and the Bishop of Rochester presented him with a piece of gold, which he calls *regalem*.”¹

He described Wolsey as “feared by all, but beloved by few or none.”²

“In the beginning of this year Erasmus was in Flanders. He speaks of his passage from England, which was favorable; but the sailors or custom-house officers, the *maritimi prædones*, as he calls them, who were to carry his baggage, put it into a wrong ship. Amongst his clothes were all his writings, the work of many years, which he gave up for lost, and mourns as a father would weep over his dead children. He inveighs bitterly against the Dover sailors, true harpies, no less than those of Calais; but probably he recovered his effects, since he says nothing more about them.”³

A pension attached him as Counsellor of State to Charles Archduke of Austria, afterwards Charles V. in Brabant. His pacific councils were little regarded, and the pension so irregularly paid, that he humorously observed, “if it were not speedily paid, the money would come too late, unless it could be of any service in the Elysian Fields.” *Ep.* 742.

In answer to an entreaty of Servatius, Prior of the Convent of Regular Canons, at Stein, to reside with them, he says, “I see not what I could do in Holland. Neither the air or the diet would agree with me; and I should be a show for every one to

¹ Jortin, vol. i. p. 58.

² *Epist. Vergaræ.*

³ *Ep.* 159. Jortin, vol. i. p. 58.

stare at. I left the place when I was a youth : I should return an aged and grey-headed valetudinarian. I should expose myself to the contempt of the most contemptible ; I who have been accustomed to receive honors from the most eminent. I should be obliged to change my studies into repasts. You promise to seek out a place for me, where I may live and find advantage and profit : but I cannot guess what you design, unless it be to place me in a nunnery, that I may be a slave to women ; I who have refused to serve kings and archbishops. Profit is what I value not : I would not be rich : I desire only what may enable me to preserve my health, and pursue my studies, without being a burthen to any one."

"I have lived amongst sober people, and attached to my studies, which have happily preserved me from many vices. I have conversed with persons, who had a love and taste for true Christianity ; and from their conversation I have reaped much benefit. I will not boast of my writings, which perhaps you despise ; but many persons have owned to me, that by reading them they have been made not only more learned, but more virtuous ; I never loved money, and never was subject to ambitious desires of glory, and reputation ; I never was a slave to sensual pleasures, though formerly I have been defiled with them ; and as to drunkenness, I ever abhorred it.

"Every time that I have thought of returning to you, I have considered that many of you would envy me, and all of you would despise me. I have considered the insipid and frivolous conversations held amongst you, in which there is nothing that savours of Christianity ; your repasts altogether secular, and your whole way of life distinguished only by those things, which are commonly called ceremonies. I have considered the infirmities of my body, enfeebled by years, by sickness and by labors, which are such, that either I could not give you content, or

must destroy myself by attempting to do it. For some years I have been subject to the stone and gravel, a troublesome and a dangerous disease; and am obliged to drink only wine, and wine of a particular sort. It is not every diet or climate that suits me. This disorder which frequently returns, obliges me to live by rule. I know the air of Holland and your diet, to say nothing of your manners. Why should I return only to die with you? But perhaps you imagine it is a singular happiness to die in a Fraternity. Alas! you are mistaken and almost all the world is mistaken along with you.

“We make Christianity consist in dress, in eating and in little observances; we look on a man as lost, who quits his white garment for a black one; wears a hat instead of a hood, and often changes his habitation. Shall I venture to affirm that the greatest mischief, which has been done to the Christian religion, arises from these religions (or religious orders) as they are called, though perhaps a pious zeal first introduced them? they have since been augmented by slow degrees, and multiplied into various kinds. The authority of Popes, too easy and indulgent in such things, has supported them. For what is more corrupt and wicked than these relaxed religions? consider even those which are in the best esteem, and you shall find in them nothing that resembles Christianity, but only I know not what cold and Judaical observances; upon these the religious orders value themselves; and by these they judge and despise others; would it not be better according to the doctrine of our Saviour, to look on Christendom as one house, one family, one Monastery, and all Christians as one brotherhood? Would it not be better to account the Sacrament of Baptism, the most sacred of all vows and engagements and never trouble ourselves where we live, so we live well.¹

¹ Jortin, vol. i. p. 59.

1515. He complained of the laziness of the English, who would not transcribe his writings for any price; (*Ep.* 172) and attributed the plague and sweating sickness, to the bad construction and filth of the houses. "The floors are commonly of clay strewed with rushes, under which lie unmolested, an ancient collection of beer, grease, fragments, bones, spittle and every thing offensive."¹

The cause of the sweating sickness was not in the hovels of the English, although their impurities necessarily aggravated the disorder. The first appearance was in 1485, in the army with which Henry VII came from France and landed in Wales. It was called *Sudor Anglicus*, and *Febris Ephemera Britannica*, because it was considered to have originated here; whereas it was evidently introduced from the continent, and was, as the learned Meade remarks, "no other than a plague abated in its violence by the mild temperament of our climate." It returned several times, the last in 1551; in Westminster it then carried off 120 a-day. The symptoms were like those of the plague, only more mild. The patient was attacked with great anxiety about the præcordia, thirst and nausea: some voided blood at the nose, ears and eyes; the sweat, which was particularly offensive, was the crisis, and the indication of cure was to prevent coma and continue the sweat by gentle cordials; for if it ceased, the disease proved mortal: 24 hours decided the fate of the patient; it generally yielded to an early treatment.²

"In a letter to Franciscus Wolsey's physician, Erasmus gives him a melancholy account of his bad state of health, and of his sufferings by the stone in the kidneys. He tells him amongst other things, that it had been his custom for twenty years, to

¹ *Ep.* 432. c. 1815.

² Vide Lord Bacon's Relation of the sweating sickness examined by Stubbe. Meade, Discourse concerning Pestilential Contagion. Freind, *Hist. of Physic*, part ii. p. 333.

read and write standing or leaning, and to sit very little, except at meals, or when he sometimes took a small nap after dinner. But these precautions did not secure him from the many distempers of which he complains. ¹

He obtained a dispensation from his vow of a regular Canon.

1516. He said that "having expended his money in clothes for the winter, he was obliged to sell his horses, lest they should eat him up." *Ep.* 81. c. 1571.

By permission he dedicated to Pope Leo his edition of a Greek and Latin Testament. *Ep.* 181. In his preface to the Latin Testament he piously remarks, "Let us earnestly study the Gospel, not only study, but also live conformable thereto. It is called the Gospel of Peace by the Prophet, let it not by our fault, become the Gospel of Discord !!!"

1517. He declared that his chief support was from his English revenues, which preserved him from mendicity. *Ep.* 185. c. 1632.

In 1518 he finally left England.

1521. He writes to his kind patron Warham, "At present I think myself a sort of nobleman; for I maintain two horses, who are better fed, and two servants, who are better clad than their master." *Ep.* 574, 590.

"The English," says Erasmus, "are commonly thought to be heretical: but they are not so in point of friendship, and I have the greatest reason to love them." ²

1524. "The Archbishop Warham sent him a horse, whom Erasmus thus describes to him; 'I have received your horse, who is not over handsome, but a good creature; for he is free from all the mortal sins, except gluttony and laziness. Else he is endued with the qualities of a holy father confessor, being

¹ *Ep.* 431. c. 1813. Jortin vol. i. p. 75. ² *Ep.* 585. Jortin, i. p. 283.

prudent, modest, humble, chaste and peaceable, and one who neither bites nor kicks. I fancy that, by the knavery, or the mistake of your domestics, I have not the horse that you intended for me. I had ordered my servant not to ask for a horse, nor to accept of one, unless some person offered him a very good one, of his own accord. And yet I am equally obliged to you for your kind intention. Indeed I thought to sell my horses, as I have given over riding."

"We see that neither his studies, nor his distempers, nor his vexations had deprived him of his gay temper which breaks out in his letters." ¹

Tyndale's New Testament was read with the greatest avidity; and therefore suppressed by a mandate ² of Archbishop Warham's, 3d Nov. 1526.

Anciently there were translations of the Gospel in the native language of every country. ³

"In an extraordinary consistory held at Rome, A. D. 679 ⁴ about British affairs, it was among other things ordained; that lessons out of the divine oracles should be always read for the edification of the churches, that the minds of the hearers might be fed with the divine word, even at the very time of their bodily repast."

There is a MS. Saxon copy in the Bodleian Library: Bede, and King Alfred also translated it, and Richard Rolle a Hermit, of Yorkshire, who died in 1349, translated some psalms.

"The first synodical prohibition or restraint of this liberty or birthright of Christians, in the use of the Holy Scripture in

¹ Jortin, vol. i. p. 339.

² Wilkins, Conc. Mag. Brit. vol. iii. p. 706. et vide ib. p. 740.

³ Euseb. Dem. Evang. lib. 3. c. ult. F. Simon disq. critica de variis Bibl. edit. Usserii Hist. dogmat. de Script. et Sacris Vernaculis.

⁴ Spelman's Councils, vol. i.

their own language, we find was in a synod held at Tholouse, A. D. 1228, on occasion of the doctrine and preaching of the Waldenses; ‘that the Holy Scripture is the rule of Christian faith, and that the reading and knowledge of it is free and necessary to all men, to the people, as well as to the clergy.’ In opposition to this principle, the synod then decreed in the following terms, ‘we forbid that laymen be permitted to have the books of the old and new Testament; unless, perhaps some one out of devotion desires to have the psalter or breviary for divine offices, and the hours of the blessed virgin; but even those they may not have translated in the vulgar tongue.’²

The priests were sensible that ignorance and its attendant superstition, were the only supports of their power, and the light of the Gospel would clearly display their errors and infamous frauds.

About 1382 Wickliffe translated the Bible,³ and the copy sold for 2l. 16s. 8d. There are MSS. in the Bodleian Library, and Sidney and Magdalen Coll. Camb.

In the convocation of 1536, it was resolved to publish a new Translation of the Scriptures. In 1538 Henry VIII., “jealous lest his own subjects should become such theologians as to question his tenets, used great precautions in publishing that translation of the Scripture, which was finished this year. He would only allow a copy of it to be deposited in each parish church, where it was fixed by a chain: and he took care to inform the people by proclamation, ‘that this indulgence was not the effect of his duty, but of his goodness and liberality to them; who therefore should use it moderately for

¹ D'Acherii Con. Tom. ii. p. 624.

² Lewis, Hist. of Translations of the Bible. c. i.

³ Ib. p. 30. Burnet, Hist. Reform. vol. i. b. i. p. 23.

the increase of virtue, not of strife :’ and he ordered that no man should read the Bible aloud, so as to disturb the priest while he sang mass ; nor presume to expound doubtful places, without advice from the learned. In this measure as in the rest, he still halted half way between the Catholics and the Protestants.”¹

6th May 1542, By proclamation, reciting an order that there should be a Bible in all parish churches at the cost of the curate and parishioners, and the neglect thereof ; the observance is enforced by a penalty of 40s. for every month that they shall want the said Bibles ; and the sellers of the largest Bible unbound, are not to demand more than ten shillings for the same ; and for one well bound and clasped 12s.²

“For the understanding the New Testament, Erasmus’s Paraphrase, which was translated into English, was thought the most profitable and easiest book ; therefore it was resolved, that together with the Bible, there should be one of these in every parish church over England.”³

“King Henry also thought it not below him to write a very kind epistle to Erasmus, in order to persuade his return into his kingdom. ‘Telling him that it gave him no small concern to hear from Archbishop Warham, that he met with so much ill usage from men of perverse spirits, who were not only enemies to him, but to even the Christian religion itself ; and thought it a monstrous thing, that a person he had in the utmost admiration for his great learning and abilities, should be even in danger of his life, and no where safe from their malice ; the account of which was very grievous to him—

¹ Hume, H. 8. c. v.

² Burnet, Hist. Reform. vol. i. b. iii. Coll. xxiv. p. 251.

³ Ib. vol. 2. b. i. p. 27.

That for his part, he had long been an admirer of him, but more especially now, when he had appeared with much vigor and skill, so stout an advocate in the behalf of religion, that alone he seemed able to support it.' Then he tells him that as he himself was resolutely bent to promote true religion in his kingdom, and to bring it back to its primitive standard; that the word of God might be the test of it; so much the more concerned he was for him, lest being taken out of the way, he should want that assistance he did expect, and was sure he was ready to afford him in this his laudable design: he begs of him therefore to leave Italy and Germany, and to hasten over to England, where he might assure himself of a very kind reception, and what conditions he pleased; he knew by long experience how many friends and patrons he had in England and hoped, that their joyning with himself, in persuading him over, and making good his own former promise of choosing England for setting up his staff, would have its weight. Can any thing be more condescending, than such an epistle from so great a prince?

“The foregoing elegant epistle of King Henry to Erasmus, seems by the date of the answer to be written in the year 1528, since we find an epistle to Sir Thomas More, which bears the same date, and seems to be an answer to it. Where he tells him that amidst the perplexing circumstances in which he was then in; his Majesty's epistle gave him great relief: his kind invitation to his kingdom, it seems was grounded upon his once saying, that England should be the place in which he would set up his staff. But alas! things were now so with him, that it would become him more to find out a place for his burial, where he might be at rest, since he despaired of it while living. He desires him to make his apology to the King for not answering his epistle; but he would not venture upon such a task, unless

his mind was quite free, and he could do it handsomely, as became the dignity of the person he wrote to. So that he leaves this affair to his prudence and discretion. This was from Basil 28 Feb. in 1528.”¹

“Erasmus had a great opinion of Catherine² Henry the VIIIth’s Queen, whom he calls the best of women; dedicating to her his book of ‘Christian Matrimony’³ as best suiting both to her piety, and circumstances; she having so well behaved herself in that state, till divorced from the King her husband:⁴ knowing then how unjustly and barbarously she was used in that affair; he writes a consolatory⁵ epistle to her in a most Christian style, to support her under this affliction, and by some expressions in it, seems to hint at what was then in agitation relating to that affair; putting her in mind of a marriage which is indissoluble, and that the afflictions she might meet with in this world would have a happy issue as to her better part; that as she had cast anchor on him who could never fail her, even in the greatest extremity, so he would not have her much concerned at any thing that had or could happen to her.”⁶

“In a letter to his patron Montjoy he thanks Queen Catherine for a present, which she had sent him, and says ‘if my health were but tolerable, I should now want neither income nor dignity; but as I remember your lordship used to say, ‘fortune offers a man bread when he hath no teeth to chew it.’”⁷

In 1529 Erasmus removed to Friburg.

1532. This year his esteemed patron, the Archbishop Warham died. Erasmus in his Colloquy “The Religious Pilgrim-

¹ Knight, p. 224. ² Erasmi. Epist. H. viii. coram Paraphras. in Lucam.

³ Eras. Ep. Jac. Pisoni.

⁴ 10th May, 1533.

⁵ Datum Basilii An. 1528. Erasmi Epist. Ed. Leid. p. 163.

⁶ Knight, p. 252.

⁷ Ep. 1077. Jortin, i. p. 482.

age," observed, "if you knew Warham, you would take him for humanity itself; he is a person of such excellent learning, candor of manners and piety of life, that there is nothing wanting to make him a most accomplished prelate."

This is an affectionate, but unmerited commendation: Warham, although generous to the poor and a patron of learning, too often allowed persecuting bigotry to overpower his compassion.¹ He despised riches, "although he passed through the highest and most worthy places; both in church and state, yet he so little minded his own advantage, that he left no more than sufficient to pay his debts and funeral charges. Upon his death-bed he inquired what money he had: when his steward replied thirty pounds, he cheerfully observed, that was enough to last him to heaven."²

"From the letters of Erasmus to Castellanus, we learn that they both wrote a very bad hand. As to Erasmus, his manuscript of the 'Lingua,' was such a scrawl, that he himself could hardly decypher it, when he attempted by the help of his copy to correct the faults, which had slipt into the edition of 1525. This he tells us himself at the head of the errata."³

"He⁴ used to dine late that he might have a long morning to study in. After dinner he would converse cheerfully with his friends about all sorts of subjects, and deliver his opinions very freely upon men and things. So says Milichius who was a student at Friburg, and there had the pleasure of being acquainted with Erasmus."⁵

Holbein frequently painted his friend Erasmus. "After

¹ Vide Burnet, Hist. Reform. Vol. i. p. 127.

² Ep. 466. c. 1856. Knight, p. 233.

³ Bayle Castellan. Not. D. and Rem. Crit. p. 3099. Jortin. vol i. p. 506.

⁴ Melch. Adam, Vit. Milichii.

⁵ Jortin, vol. i. p. 602.

Holbein came to England by the recommendation of Erasmus to Sir Thomas More, in a conversation with him, he told Sir Thomas that he had the honor to be known by one of our English lords, who had called upon him as he travelled through Basil. Sir Thomas More was very desirous to know his name, but Holbein had forgot it, and though he gave a very lively description of his person, that was not sufficient to make Sir Thomas understand who he was, but taking his pencil, he drew him so exactly, that though many years were past since he saw him, and that only in a transient view, Sir Thomas More knew him immediately to be the Earl of Arundel, son to Thomas Duke of Norfolk. ¹

More was beheaded 5th July, 1535, by order of the brutal Henry, for denying his supremacy.

“Luther being asked whether Thomas More was executed for the Gospel’s sake ? answered, ‘No, in no wise ; for he was a notable tyrant. He was the King’s chief counsellor, a very learned and a wise man. He shed the blood of many innocent Christians that confessed the Gospel ; those he plagued, and tormented with strange instruments like an hangman.’” ²

More suffered in defence of the corrupt tenets of the Church of Rome, and not for the sake of the gospel : it is the cause, not the persecution, which makes a martyr—he was equal to Luther in scurrility, and procured “the reputation of having the best knack of any man in Europe at calling bad names in good latin.” ³ Burnet observes, “More’s superstition seems indeed contemptible ; but the constancy of his mind was truly wonderful.” ⁴ His judicial talent and assiduity were remarkable ; his

¹ Knight, p. 312.

² Luther’s Colloq. Mensal p. 464. Et vide Burnet Hist. Reform. vol. i. 158. iii. 29, 31. ³ Pref. to Rooper’s Life of More, p. 8.

⁴ Hist. Reform. vol. iii. 172.

integrity was proof against all the malice of his enemies, and his whole life marked by the most noble disinterestedness.

1533 "The States of Holland made Erasmus a present of two hundred franks, the first compliment, which he had received from his country. The Senate of Besancon also made him a present." ¹

"Some strolling knaves, having learned from his writings the name of his illustrious friends and correspondents, had gone about in Germany, Italy, and Poland, pretending to be his disciples or his domestics, and had got many good presents by this stratagem." ²

1536 "They" says Erasmus, "who paid me pensions, now excuse themselves : but yet Thomas Cromwell, the King's secretary and the person who is most in his favor, hath sent me, I know not why, twenty angels, the Archbishop of Canterbury (Cranmer) eighteen, and the Bishop of Lincoln, fifteen ; but none of them have sent me a letter." ³

He rejected the most flattering invitations from Sovereigns and Popes ; so great was his dread of the restraints of a court, contempt of wealth and luxury, and attachment to his studies.

"As he travelled in Switzerland, each city paid him the like honors and compliments as were due to Embassadors or persons of the highest rank ; attending him in great state, and making presents of their choicest wines." ⁴

This year he returned to Basil ; he prepared all his works for the press, and made his will in February, bequeathing a few legacies to his friends, and the residue of his property to his three executors, men of great honor and generosity ; in

¹ Ep. 1244. 1251. 1269.

² Jortin, i. p. 537.

³ Bayle Dict. Cousin. (Act. Erudit. xliii. 146. Maittaire ii. 357. Jortin vol. i. p. 572.)

⁴ Knight, p. 323.

trust to relieve the sick and poor, to portion young women on marriage, and assist deserving students.

It was reported that he left above seven thousand ducats.¹

His last letter is dated 28th June. In June he was attacked by a dysentery : he anticipated his dissolution, prayed fervently for mercy ; repeating, " dear God ! O Jesus, have mercy on me ! O Lord deliver me ! Lord put an end to my misery ! Lord have mercy upon me ! " and expired the 12th July, 1536, aged 69, in communion with the church of Rome, " but without having any of the Catholic superstitions administered, but according to the true tenor of the Gospel, taking sanctuary in nothing but the mercies of God in Christ." ²

His funeral was attended by the Municipality and University of Basil, and his body interred in the Cathedral, on the left side near the choir, and a marble monument erected. In 1549, a statue of wood was set up at Rotterdam. 1555, one of stone was substituted. 1572, the Spaniards defaced and threw it down, but it was restored. 1622, one of bronze, eight feet high with the pedestal, was erected.

The magistrates placed this inscription on the house where he was born.

" In hac parva domo, natus erat magnus Erasmus."

The house being rebuilt, has the following inscription.

" Ædibus his ortus mundum decoravit Erasmus

Artibus ingenuis, religione, fide.

Fatalis series nobis invidit Erasmum,

At Desiderium tollere non potuit.

T. D. Vou. 1696."

" At Basil, the place in which the Professors of Divinity read winter lectures, is called the College of Erasmus. His cabinet

¹ Burigni, Life of Erasmus, tom. ii. 422.

² Bailey, Life of Erasmus, prefixed to Colloquies.

is one of the most considerable rarities of the city ; it contains his ring, his seal, his sword, his knife, his pencil, his will written with his own hand, his picture by Holbein, which is a masterpiece. The magistrates bought this cabinet in 1661, for nine thousand crowns, of the descendants of Bonif. Amerbachius, the heir of Erasmus. If we may believe Patin, they made a present of it ; but as another traveller says, they sold it to the University for a thousand crowns.”¹

His works were published by Froben, at Basil, 1540, in nine vol. fol. dedicated to Charles V. ; consisting of translations from Lucian, Plutarch, Chrysostom, Jerome, Athanasius, and others : of grammatical pieces, adages, apothegms, commentaries, and epistles. Le Clerc published a new edition at Leyden, in 1703, in eleven volumes folio.

“Beatus Rhenanus hath given us a description of his person, temper, and behaviour : and tells us that he was low of stature, but not remarkably short ; that he was well shaped ; of a fair complexion ; his hair in his youth of a pale yellow ; grey eyes ; a cheerful countenance ; a low voice ; an agreeable elocution ; that he was neat and decent in his apparel ; that he had a very tender and infirm constitution, and a vast memory ; that he was an agreeable companion, a very constant friend, generous, charitable, &c. Erasmus hath declared of himself that he was not fond of money (Tom. ix. c. 100.) and appeals to every one that knew him.”²

“He had for his seal, the God Terminus, with the inscription ‘concedo nulli.’ Hence he was accused, by some of his stupid and malicious enemies, of insufferable vanity, of representing himself as superior to all mankind. The seal was not

¹ Bayle, Erasme, Not. H. Jortin, vol. i. p. 598.

² Jortin, vol. i. p. 580.

of his own contrivance, but an ancient seal given him by his pupil, the Archbishop of St. Andrew's. Erasmus added the legend, and thought it a good symbolical representation of death, which every wise man ought to have before his eyes, and for which he should hold himself prepared." ¹

Du Pin asserts, that, "he was without question the finest genius, and the most learned person, of his age."

"His works of devotion have an elegance not to be found in the books of the Mystics."

Bayle says, "he was one of the greatest men that ever was in the commonwealth of learning." *Tit. Erasme.*

Fuller observes, he was "the morning star of learning." *Holy State, b. ii. c. 8.*

"No one insists more clearly on the true genius of Christianity than Erasmus; or launches out with more warmth against that which is the very bane of any religion whatsoever; I mean the *opus operatum*, (as the schools speak) or resting in the outward forms of religion, which may be of ill consequence to the reformed, as it has been to the Church of Rome: it being too visible that even many Protestants please themselves in what is of the least consequence towards the favor of God and eternal life; unhappily imagining, that if they do but show their zeal for things, which are of little account in comparison of *the weightier matters of the law, judgment, mercy, &c.* ² they are in a safe way to happiness: and yet still live in the neglect of Christian graces and virtues, absolutely necessary towards the rendering them favorites of heaven; and without which an orthodox belief, and the most nice observance of rites and ceremonies, will be of little service towards their main interest!" *Knight, Introduct. to Life of Erasmus, p. xx.*

¹ Jortin, vol. i. p. 167.

² Matt. xxiii. 23.

“Perhaps no man has obliged the public with a greater number of useful volumes than our author ; every thing that comes from him instructs, and may as easily be known by the masterly strokes, as his friend Hans Holbein’s pieces by the boldness of the paint and the freshness of the colors.” *Cited by Knight, ib. p. xxviii.*

Jortin observes, “Erasmus often declares he could not endure the fatigue of revising, polishing and correcting his own works ; ‘ especially since for all his pains he had no prospect of attaining any thing besides scholars’ wages, weak eyes, ill health, short commons, and a little reputation mixed with much envy and detraction.’” *Vol. i. p. 67. et vide Eras. Ep. to Longolius, 1. April, 1519.*

“The style of Erasmus is that of a man who had a strong memory, a natural elocution, a lively fancy, and a ready invention ; who composed with great facility and rapidity, and who did not care for the trouble of revising and correcting : who had spent all his days in reading, writing, and talking Latin ; for he seems to have had no taste for modern languages, and perhaps he had almost forgotten his mother tongue. His style therefore is always unaffected, easy, copious, fluent and clear ; but not always perfectly pure and strictly classical. He hath been censured, as a dealer in barbarisms, by persons who not only had not half of his abilities and erudition, but who did not even write Latin half so well as he.” *Vol. i. p. 601.*

“If Erasmus had had an absolute power to establish a form of religion in any country, he would have been a moderate man, and a latitudinarian as to the credenda. He would have proposed few articles of faith, and those with a primitive simplicity. This system, indeed, would have been highly disagreeable to the men who enjoy no comfort in believing, or in pretending to believe, what they think fit, unless they can vex, harass and

torment, all those who will not submit to their decisions." *Ib.*
p. 609.

"True criticism owed its re-establishment to him, and the sublime science of morality reckons him amongst the number of its votaries." *Cheval. Mehegan's View of Univ. Modern Hist. by H. Fox. vol. ii. p.* 236.

I could fill pages with encomiums upon his learning; but will not detain the reader from the Manual.

THE

CHRISTIAN'S MANUAL.

CHAP. I.

Of the duty of Watching.

IT ought always to be remembered, that life is a warfare, as Job, that veteran, observes ;¹ (a) and that the majority are too

¹ “ Whence is it that a Christian’s life is but a warfare ?

“ First, it comes hence because they are odious unto Satan, he knows that they are mortal enemies unto him, yea those that shall confound and overthrow him, and therefore he bruises their heels, *Gen.* iii. 15. and he raises up tumults against them, *Acts* xix.

“ Secondly, the righteous are odious unto the world, who hate Christ, and all true Christians, *John* xiv. and hence their life is but a warfare.

“ Religion, and the word of God, 1st. Condemn sins and the ways of the world. 2dly. The gains which come by oppression, craft, deceit, and the like. 3dly. The delights, honours, and vanities of the world. 4thly. The wisdom of the world itself counting it but foolishness, and hence the world holds war with all those who adhere to the word.

(a) V. 7. xiv. 1. *Eccles.* ii. 23. *Acts* xiv. 22.

easily imposed upon by the pleasing delusions of this enchant-

“ Thirdly, the godly cannot endure the wickedness of the world, from whence it comes that the world wars with them. The moderation and humility of holy men often suffer much, and make them live peaceable with all, *Rom. xii. 18.*; and hide and conceal a multitude of sins, *1 Pet. iv. 8.*

“ But when the word comes and doth first detest impiety and the wickedness of the world, and secondly, commands the faithful to reprove the works of darkness, and to have no fellowship with them, *Ephes. v. 11. 13.* then the godly shew their dislike, and the worldlings hate them for that dislike; true zeal respects none but God and his glory, and therefore when he is dishonoured, the righteous cannot hold their peace, neither are careful to please men, *Gal. i. 10.* and therefore the world holds war with them.

“ How manifold is our Christian and spiritual warfare. How may we know whether we be soldiers or not. Examine seriously these four things, viz.

“ 1st. Whether dost thou oppose Satan, sin, the flesh, and thyself, that is, withstandest all the devil's temptations and sin's provocations, and thy own inbred corruptions and daily insultings.

“ 2dly. Whether dost thou oppose the world, and honour, and riches, and peace, and whatsoever else doth war against thy soul.

“ 3dly. Whether dost thou fight at thy own charges, or goest a warfare at the Lord's, *1 Cor. ix. 7.* For the Lord doth first prepare his soldiers by illumination and knowledge, *Heb. x. 32.* And then secondly, arm them with Christian and spiritual weapons, *Ephes. vi. 14.* And thirdly, support and strengthen them in the day of battle, *Ps. xxxiv. 7. Luke ii. 13.*

“ 4thly. Hast thou put off all love of the world, and worldly cares, for no man that goeth a warfare entangleth himself with the affairs of this world, *2 Tim. ii. 4.*”—*Ward. Theological Questions upon Matt. x. 34. 36. pt. 2. p. 50. et vide Perkin Theology, c. xl. p. 85.*

“ How can we think ourselves unhappy in treading the footsteps of him who has been partaker of all our miseries? Or how can our hearts be sensible of torments, whilst we follow the God of sufferings and the Man of pains? The misfortunes he thinks proper to send us, are so many felicities, for the hand that gives them changes their nature, and if we do not taste the sweets that attend them, we

ing world,¹ untimely rejoicing before the battle is won : and, as if all was peace, they lull themselves into the sweetest dreams of security, calm and unmoved, though attacked daily by the numberless powers of vice, besieged with the various stratagems, and constant ambushes of the enemy.² To be sensible of your extreme danger, imagine yourself observed by an innumerable host of malicious demons, watching a fair opportunity of playing their whole artillery against you, and transfixing your soul

may on that account only call ourselves unhappy, since it is our insensibility which makes us truly so. When the felicities of heaven are not the objects of our desires, the happiness we expect here on earth, proves the cause of our inquietudes. If our mind be not intent on the work of salvation, our heart will be void of consolation from those dangers which precede our dissolution."

Ephrem Syrus said, "a resolute traveller knows his journey is long, and the way dirty, but goes on in hopes to come to his house ; so let the Christian, though the way to heaven be narrow, though it be set with troubles and persecutions, go on till he has finished his course with joy, for heaven is his home." (*Died An.* 404.)

The Mexicans thus salute their new-born infants, "thou art come into this world to suffer, take it patiently, and hold thy peace."

"Loose then from earth, the grasp of fond desire,
Weigh anchor and some happier clime explore."

Young, Night 2.

Let no man impiously charge God as the author of the evils of life, but ascribe them to the wickedness of his first parents, and bad passions of his fellow creatures ; for what more delightful state can the most vivid imagination paint, than that of a community conforming itself to the benevolent precepts of the Gospel !

If a man enters a well constituted society, and the majority of the members violate its regulations, and interrupt their own, and the general happiness, does he censure the framer of the laws, or the misconduct of the individuals ?

¹ "O ye sons of men how long will ye turn my glory into shame ? how long will ye love vanity, and seek after leasing." Ps. iv. 2.

² "See then that ye walk circumspectly, not as fools but as wise." Ephes. v. 15. 1 Cor. x. 12.

with their poisoned arrows,¹ which wound infallibly, if not repulsed by the impenetrable shield of *faith*. (a) The world also, which lieth in wickedness, (b) hems us in, it being directly opposite to Christ.² It has several ways of offending, sometimes by open force, assailing us with adversity, sometimes tempting us to capitulate, by false promises of immense rewards, at other times it circumvents and steals upon us, seizing and devouring its weak and thoughtless prey.³ Beneath, the wily

¹ “ *Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about seeking whom he may devour : Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*” 1 Pet. v. 8 & 9. Job i. 7.

² “ *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*”—*“ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”*—*“ And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever.”* 1 John ii. 15. 16. 17. Rom. viii. 6. 7. 13. James iv. 4. Rom. xii. 1. 2.

³ Love and respect for this world are the most powerful impediments to Christianity, *John* xii. 43. *2 Tim.* iv. 10.

“ The first reason why we must not be conformed to this world, is because this is not such a world as we may safely imitate, 'tis not a world for us to be conformed to ; 'tis not safe following the multitude at any time, much less now ; nor in any thing, but least of all in the ordering our life and conversation. 'Tis a very ill guide in matters of opinion, but much worse in matters of practice ; for the world is a mere theatre of folly, a stage of vice and debauchery, one great aceldema of blood and cruelty, and to use the description of St. John ‘ *the whole world lieth in wickedness,*’ 1 John v. 19. The words are emphatical ; it has not only fallen into the gulph of sin, but it lies there contentedly and quietly ; 'tis not only slightly dipped and stained with the waters of impurity, but it lies as it were moated round, or rather all over drenched and soaked in them, like the earth in the universal deluge.

(a) Ephes. vi. 16. 1 Cor. xvi. 13. (b) 1 John v. 19. Matt. xiii. 22.

serpent, the first betrayer of our peace, (a) sometimes concealed in the pleasant verdure, sometimes lurking in his cave writhed

“ Secondly, another reason why we must not be conformed to this world, is because by so doing we shall confirm and strengthen the cause of wickedness, and give it settlement, succession, and perpetuity, for we shall countenance and embolden those whom we imitate, and cause others to imitate us, and they again will be a precedent to others, and so on till vice pretend to the right of custom and prescription, and iniquity be established by a law. This is one great reason why the world is so bad now, and 'tis the best expedient the devil has to make it yet worse ; for by this the vices of the former ages descend upon the future, sin becomes hereditary, children transcribe their vicious parents, and actual like original sin is entailed upon posterity.

“ Again thirdly, another reason why we Christians must not conform to this world, is because both the precepts and the rewards of our religion require a very different method of life from what is ordinarily practised ; the precepts are strict and severe, and the rewards high and noble, such indeed as cannot be conceived for their greatness, and they both call for a very excellent and extraordinary way of conversation, for after the common way of living, we shall neither obtain the one, nor fulfil the other. Indeed our religion obliges us to great strictness and singularity, and a Christian cannot be like himself, if he be like other men. *To be a Christian indeed is to be a new creature*, to be new in nature, and new in life and conversation ; he must not be like his former self, much less like the rest of the world. The argument is the Apostle's, ‘ *Ye are all the children of light, and the children of the day ;*’ that is, Christians, professors of an holy and excellent religion, whose precepts are excellently good, and whose promises are excellently great. And what then ? Therefore, ‘ *let us not sleep as others do, but let us watch and be sober,*’ 1 Thess. v. 5. 6.

“ Again fourthly, and lastly, we Christians have one more peculiar reason not to be conformed to this world, we have renounced it in our baptism with all its pomps and vanities ; by which are meant not only the heathen games and spectacles, their vain shows and

(a) Gen. iii. 2 Cor. xi. 3.

in his circling folds, never ceases to watch our steps, and entice us by deadly enjoyments to sin. Then, as if we had not enemies sufficient around us, we carry one more intimate even in our bosoms, and wear him in our very hearts : (a) ' nothing can be nearer, therefore nothing more dangerous. This is the old *Adam*, the earthly part in us, (b) that is more familiar than a friend, keener than an enemy, whom we can neither keep off with ramparts, or expel the camp. We cannot keep too many spies upon him, to prevent his surrendering God's temple (c) to the adversary.

Seeing then we are all engaged in so dreadful a conflict, with enemies so numerous, treacherous, expert, and sworn to our destruction ; can we be so heedless as not to take arms, not to stand upon our guard, and examine all that passes ? But as if there was no danger near, shall we revel, sport, play, and swim in repeated pleasures ? So effeminate are our manners, as if life, instead of a warfare, was designed to be a banquet.² Thus we

loose festivities, their lewd Bacchanals and Saturnals, which we renounce absolutely, and the wealth and glory and grandeur even of the Christian world, as often as they prove inconsistent with the ends of our holy institution, but also the promiscuous company, the general practices, and the popular examples of this world, which are generally so very corrupt and wicked, that we renounce them, not upon supposition, as in the other instance, but at a venture. The very first step to a Christian life, is to die to the world, and to its general usages and customs ; and if we follow Christ, we must forsake the multitudes."—*Norris Practical Discourses*, vol. ii. p. 63.

¹ " We are betrayed and killed by our thoughts, which consume and poison the soul."—*Isidore, Bishop of Seville, (died An. 636.)*

² " Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep." Luke vi. 25. xxi. 34. Isa. v. 11. Phil. iii. 18. 19. Job xxi. 12. 30.

" Is this our duty, wisdom, glory, gain ?

(These heav'n benign in vital union binds)

(a) Matt. xv. 19. 20. Rom. vii. 23.

(b) 1 Cor. xv. 47. Ephes. ii. 1—10.

(c) 1 Cor. iii. 16. 17.

are crowned with chaplets and roses, when we should be accoutred for the battle; are sunk in ease and luxury, when we ought to be going through our exercise; and are striking the soft lute with our fingers, that arms would better become: as if that deserved the name of peace, which is the most formidable war. For whosoever is in amity with vice, wages war with that God, whom he entered into covenant with at his Baptism.¹ And who but a madman can say, it is peace, when he has God for his enemy, who is the only author and giver of peace? who hath proclaimed by his prophet, *there is no peace to the wicked.* (a) Indeed he grants the blessing of peace on no other terms than that we fight rancorously with sin,² so long as we garrison this mortal body. On the other hand, if we cherish sin, we shall

And sport we like the natives of the bough
 When vernal suns inspire? Amusement reigns
 Man's great demand: to trifle is to live:
 And is it then a trifle too to die?
 Wit's oracles! say, dreamers of gay dreams,
 How will you weather an eternal night,
 Where such expedients fail?" *Young Night ii.*

¹ "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1. Tim. vi. 11, 12. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry;—For which things sake, the wrath of God cometh upon the children of disobedience." Col. iii. 1. 5. 6. Ephes. iv. 22. 24. "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.—Humble yourselves in the sight of the Lord, and he shall lift you up." James, iv. 9. 10.

² "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. ii. 3.

make him doubly our enemy, whose friendship is most valuable ; because we side with that which is as contrary to God, as light and darkness ; and ungratefully violate the promise we made to him, though bound to perform it by the most solemn rites. Knoweth not the Christian soldier, that, when he was baptized, he listed under Christ's banner, to whose goodness he stands indebted for life and salvation ? ¹ Can he forget, that he hath expressly sworn to obey the will of his benevolent chief, that he hath also taken the sacraments as an earnest, and devoted himself to hell and destruction, if he proves false to his engagements ? ² Why were you baptized, but to shew that you purposed to fight manfully under Christ's banner ? What a

¹ “ *Jesus saith unto him, I am the way, and the truth, and the life ; no man cometh unto the Father but by me.*” John xiv. 6. Acts iv. 12.

² “ *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*” 1 Cor. xi. 29.

³ “ *For as many of you as have been baptized unto Christ have put on Christ.*” Gal. iii. 27. “ We are to labour therefore after the spirit and power of these two sacraments in our hearts, that they may be manifested in our lives and conversations, otherwise the letter of them can only condemn us : for as ‘ *he is not a Jew,*’ so neither is he a Christian ‘ *who is one outwardly,*’ but he is a true Jew and he is a true Christian ‘ *who is so inwardly,*’ (Rom. ii. 28. 29.) from whose heart, and members, the lust of the flesh, the lust of the eyes, and the pride of life, are cut off ; who is dead, and buried to sin, and risen again to righteousness : this blessed work sacramentally shewn forth, and begun in baptism, is to be continued through life, by the successive renovations of repentance, by daily accessions of knowledge, faith and charity, producing and carrying on a gradual growth in grace until it be perfected.” *Horne. Discourses, Vol. I. Disc. xi. page 218.*

“ This is the privilege we are admitted to by baptism, of being the children of God : and it is likewise no less significant of our duty, for every relation whatsoever necessarily supposes and implies the duty correspondent to that relation. If therefore we live not in obedience to the commands of our heavenly Father, it will nothing profit us to have had the name of his children ; nay, we shall be re-

shame is it for one man to desert his prince, though another man? What person then can scorn Christ, whom considered as God he must fear; as made man for his sake, he ought to love?

The very name of *Christian* reminds you of your duty to Christ. What then can induce you to revolt basely to the enemy, from whom he hath redeemed you with his precious blood? Why take the devil's pay, to serve again in his rebellious army? How dare you bear arms against that King, who laid down his life for you? For as he said, "*he that is not with me, is against me, and he that gathereth not with me, scattereth,*" *Luke xi. 23.*¹ And do but attend to the reward of your rebel-

jected and punished with so much the greater severity for not having lived 'worthy of the vocation wherewith we were called.'"
(*Ephes. iv. 1.*) *Clarke Expos. of the Catech. p. 15.*

¹ "And why call ye me Lord, Lord, and do not the things which I say." *Luke vi. 46.* "He that saith he abideth in him, ought himself also so to walk, even as he walked.—For this is the love of God, that we keep his commandments; and his commandments are not grievous." *1 John, ii. 6.—v. 3.* "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.—Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." *Rom. vi. 6. 11. 12.* "And they that are Christ's have crucified the flesh with the affections and lusts." *Gal. v. 24.*

Athenagoras told the emperor that "no Christian could be a bad man unless he were a hypocrite." *Legatio pro Christian. p. 4.* (*An. 170.*)

"Better had it been for all such persons never to have been baptized at all into the name of Christ than that by a life unsuitable to that worthy character they should dishonour both his name and their own. Our Christian name is a perpetual declaration of our being dedicated to the service of Christ, and it is a shameful negligence, and want of consideration, that make us generally seem so entirely to have forgot the thing while the word is continually in our mouths." *Clarke Expos. of the Catech. p. 4.*

"For not to regard those obligations is to renounce his baptism,

lion. If you, who conform to this world, would know what that is, hear St. *Paul*, "*the wages of sin is death.*" (a)¹ Who would willingly endanger his body in the most justifiable war? You by leaguings with the devil obtain the perdition of your soul. In furious wars² which men wage with men, whether

and to renounce baptism is to renounce all the privileges of being a Christian, both with regard to the favour of God in this life, and the hopes of salvation in that which is to come." *Ib.* p. 7.

"Ye brainless wits! ye baptis'd infidels!
 Ye worse for mending! wash'd to fouler stains!
 The ransom was paid down!
 And was the ransom paid?—It was † and paid
 (What can exalt the bounty more?) for you."

Young. Night iv.

¹ "*And these shall go away into everlasting punishment, but the righteous into life eternal.*" Matt. xxv. 46.

²

"O what are these,
 Death's ministers, not men? who thus deal death
 Inhumanly to men, and multiply
 Ten thousand fold the sin of him who slew
 His brother: for of whom such massacre
 Make they, but of their brethren; men of men." *Milton.*

"Oh shame to men, devil with devil damn'd
 Firm concord holds, men only disagree. *Ib.*

In 1517, Erasmus composed his celebrated "*Pacis Querela*" or "*Complaint of Peace*," and he treats the same subject in his "*Instructions for a Christian Prince*:" he considered no wars justifiable, but for self-defence.

In the Colloquy, "*the Soldier's Confession*," he observes, "*a military life is undoubtedly of all courses the most wicked, and the most miserable. The law of arms is the highest degree of iniquity: do you never think what will become of your soul if you are knocked on the head?*"

And in that of "*Charon*," he expresses his detestation of war.

In his "*Praise of Folly*," censuring the ambition of popes, he re-

prompted by brutal rage, or necessary defence, have you not observed, how the spirits of the soldiers have been elevated by

marks, "And though war be so brutish that it becomes the beasts rather than men, so extravagant, that the poets feigned it an effect of the furies ; so licentious, that it stops the course of all justice, and honesty : so desperate, that it is best waged by ruffians, and banditti : and so unchristian, that it is contrary to the express commands of the Gospel : yet, in spite of all this, peace is too quiet, too inactive, and they must be engaged in the storms of war.

"And yet some of their learned fawning courtiers will interpret this notorious madness for zeal, and piety, and fortitude ; having found out the way, how a man may draw his sword, and sheath it in his brother's bowels, and yet not offend against the duty of the Second Table, whereby we are obliged to love our neighbour as ourselves."

It is a Christian's duty to promote universal love and benevolence. "*Love your enemies, do good to them that hate you.*" Luke vi. 27. —John xiii. 34. 35. "*From whence come wars and fightings among you ? Come they not hence, even of your lusts that war in your members ? Ye lust and have not ; ye kill and desire to have, and cannot obtain ; ye fight and war.*" James iv. 1. 2.

Cyprian says, "View all the terrible forms of war, and bloodshed ; when a single murder is committed, it shall be deemed perhaps a crime, but that crime shall be called a virtue, when committed under the shelter of public authority." "*Of the Grace of God.*" S. 5. (*An. 246.*)

Lactantius denies that a good man ought to make war. *Lib. 5. c. 8.*

Taylor, in his most excellent "Rule of Conscience," observes, "The Christian Religion has made no particular provisions for the conduct of war, under a proper title, because it has so commanded all the actions of men, so ordered the religion, so taken care that men shall be just, and do no wrong, has given laws so perfect, rules so excellent, threatnings so severe, promises so glorious, that there can be nothing wanting towards the peace and felicity of mankind, but the wills of men. If men be subjects of Christ's law, they can never go to war with each other ; but when they are out of the state of laws and peace, they fall into the state of war ; which being con-

the promises of plunder, the terror of the enemies cruelty, the desire of applause, or the shame of cowardice : fired with these

trary to peace, is also without all laws : so that the injurious person is not to inquire how to conduct his war, for he is gone beyond all law." S. 21.

"Princes must keep within the limits of a just defence, and do as they would be done to." S. 22.

"No other war is just but what is defensive." S. 23.

"The actions of good men in Scripture are not a competent warrant for our imitation ; not only when they are reproved, but even when they are set down without censure."

Chrysostom says, "We Christians ought to shew a greater virtue, and more eminent sanctity : because we have received abundance of the spirit of God, and Christ's coming is a mighty gift : and if we should derive our warranties from the examples of the old Testament, it were all one as if from the licenses of war we should take pattern for our comportment in the days of peace and laws, or from children learn what were the measures of a man." *De Virgin.* (*died An.* 407.)

"Thus when St. Paul speaks of Gideon, Jephthah, David, Samson, and Deborah, and Baruch, who through faith subdued kingdoms : here their subduing kingdoms by invasion and hostility is not propounded as imitable, but their faith only, and therefore let us follow their faith, but not their fighting : and carry the faith to heathen countries, but not arms." S. 27.

"Actions done in the old Testament, though by a command of God, do not warrant us, or become justifiable precedents without such an express command as they had, if the command was special and personal, the obedience was just so limited, and could not pass beyond the person." S. 29.

"But that Christians may drive out an invading army, that they may kill them that resist, that they may by war defend the public rights, in which all the private are involved, they may safely take for their warrant, the example of Abraham, fighting in behalf of the king of Sodom ; the act of Melchisedec in blessing God for the success of that battle ; the wars of the Judges and of David, because these were just and necessary, by special command or necessary defence." S. 31.—*Jeremy Taylor* (*Chaplain to Ch. I. and*

incentives, what toil have they not endured, what danger run, and with what eagerness engaged? and all this for how mean

Bishop of Down & Connor) "*Rule of Conscience*," b. ii. c. 2. rule vii. p. 288.—*Vide Matt.* v. 21—48.

William the Conqueror was extremely alarmed on his death-bed, and entreated the clergy to intercede for mercy, exclaiming, "Being laden with many and grievous sins, (O Christ) I tremble; and being ready to be taken (by and by) unto the terrible examination of God, I am ignorant what I should do: for I have been brought up in feats of arms even from my childhood, I am greatly polluted with effusion of much blood; I can by no means number the evils which I have done for this sixty-four years, wherein I have lived in this troublesome life, for the which I am now constrained without stay, to render an account to the just Judge."

And discoursing of his conquest of England he observed, "although manly greediness upon such triumphs rejoiceth, yet inwardly a careful fear pricketh and biteth me, when I consider that in all these, cruel rashness hath raged." *Stow Annals*, p. 122. & 124.

Philip of Macedon having fallen in wrestling, and perceiving the print of his body in the dust, exclaimed, "Good God! what a small portion of earth hath nature assigned us, and yet we covet the whole world."

More, describing the Utopians, observes, "They detest war, as brutal, and which to the reproach of human nature, is more practised by man, than by any beast. In opposition to the sentiment of almost every other country, they think nothing more inglorious than the glory gained by war; they engage not rashly in war, but only to defend themselves or their friends from aggression, or to assist the oppressed in shaking off the yoke of tyranny." *Utopia*, by *Cayley*, vol. ii. p. 133.

The true glory of rulers is, not to infuse into the manly breast the ferocity of a tyger, and stimulate the malignant passions, but to appease and humanize them.

Who would not rather be called the friend and delight, than the enemy and terror of mankind?

Each state will best secure its solid prosperity, by respecting the rights of others.

and paltry a reward ? perhaps an encomium from their general, a man like themselves ; martial triumph, a laurel crown, a garland of oak leaves, an ode, or a little more money.

With what energy the illustrious Phocion declaims against the immorality of wars !

“ That virtue which is superior to the love of one’s country, is the love of mankind. Extend your view, my dear Aristias, beyond the walls of Athens. Is there any thing more opposite to this happiness of society, the principle of which we are seeking, than these hatreds, these jealousies, these competitions which set nations at variance ? Has nature made men to torment and devour one another ? If she enjoins us mutual love, how wise would politics be in desiring that the love of one’s country should prompt citizens to place the happiness of their republic in the misery of their neighbours ? Away with frontiers and limits which separate Attica from Greece, and Greece from the provinces of the Barbarians.

“ How could it be, that men, who gave up their independence and formed societies, because they perceived their need of one another, did not perceive that societies are under an equal necessity of assisting, succouring, and loving each other, and did not immediately infer that it behoved them mutually to observe among themselves union and benevolence, as the inhabitants of a town ? How slow is reason in availing itself of experience, and shaking off the yoke of custom, prejudice and passion !

“ Lycurgus, whose wisdom and abilities can never be sufficiently admired, was the man who first understood how much it concerns a state that would secure itself from the insults of its neighbours, to make the laws of that eternal union which nature has established between all mankind, the constant rule of deportment towards them. He would have the love of one’s country, which till then had been in Lacedemon unjust, fierce, and ambitious, to be refined by the love of mankind. His humane republic, now no longer making any use of its forces but to protect weakness, and maintain the rights of justice, soon gained the esteem, friendship, and respect of all Greece, to which these sentiments gave a new taste for virtue.

“ Why, my dear Aristias, should we think ourselves foreigners, when without the walls of our cities ? Why these jealousies, these animosities, these cruel wars ? Has nature bestowed on mankind

But shame or hope has little or no effect upon us, though God himself is our spectator and rewarder. And what are the

such a scanty portion of happiness, that it must be acquired sword in hand? Knowledge of our real interest would make us all happy. *Phocion. Convers. IV. by Nicocles.*

“That law which natural reason appoints for all mankind, is called the law of nations, because all nations make use of it.

“It is common to mankind; and all nations have framed laws through human necessity; for wars arose, and the consequences were captivity, and servitude; both which are contrary to the law of nature.” *Justin. Inst. l. i. tit. ii. s. 1. 2.*

“That which we call natural right, or the Law of Nature, is the dictate of right reason, shewing the moral malignity, or the moral necessity, that there is in any act, by either the repugnancy, or congruity it has to rational nature, and, consequently that such an act is either commanded, or forbidden by God, who is the very author of Nature.” *Grotius, of War and Peace. b. 1. c. 1. s. x.*

“This then will appear a fundamental law of Nature. Every man ought, as far as in him lies, to promote and preserve a peaceful sociableness with others, agreeable to the main end and disposition of the human race in general.

“By this term of sociableness, we would imply such a disposition of one man towards all others as shall suppose him united to them by benevolence, by peace, by charity; and so, as it were, by a silent and a secret obligation.

“All actions which necessarily conduce to this mutual sociableness, are commanded by the law of Nature; and all those, on the contrary, are forbidden, which tend to its disturbance or dissolution.” *b. 2. c. iii. p. 134.*

“Indeed these pernicious charms of avarice, and of ambition, have taken so fast hold on human minds, that even the most mild and gentle doctrine of our Saviour Christ which is perpetually inculcating the rules of peace, of kindness, of goodwill, of propension to forgive injuries, of humility, of contempt of riches and worldly power; hath not been able to extinguish the most unjust oppressions, treacheries, and wars, amongst the professors of that holy religion: so that Plutarch’s description (*Plutarch. in Pyrrho, p. 389. Edit.*

rewards that he hath set before us? not gold and silver, or such like trifles, but that which “*eye hath not seen, nor ear heard,*

Wechel.) will too exactly hit the character of some Christian princes ‘whose desires, not seas, nor mountains, nor desarts, can stop and conclude; not the bounds which separate Europe and Asia can circumscribe.’ When such ambitious spirits border on one another’s possessions, it is scarce possible that they should live satisfied with their proper shares, and abstain from mutual injuries and invasions. In effect, they are continually engaged against each other, envying and plotting being the necessary consequences of their temper. As for the two names of peace and of war, they use them just as they do money, not as they are determined by reason, but according to custom and convenience.” *b. ii. c. iii. p. 113.*

“It is certain that nothing is more consonant to the law of nature, than that no man should offer unjust violence or injury to another; and, on the other hand, than that all men should shew kindness and humanity to one another and be particularly exact in the observation of agreements and compacts: and when men duly attend to and obey these laws, they may be said to enjoy peace; which is a state most agreeable to human nature, which tends most to promote its happiness and security, and indeed which the law of nature was given to men principally to establish and preserve. Nay, further, peace is a state proper to human nature, as such; since it ariseth from a principle peculiar to mankind above the brutes; whereas war flows from principles common to both.” *b. viii. c. vi. p. 836.*

“Avarice and all extravagant desire of increasing wealth, as also ambition, and the hopes of enlarging rule and dominion, of growing great, and purchasing a false fame and glory, by the oppression of others, are unjust causes of war.” (*Vide Grotius. lib. ii. c. xxii. s. 5.*)

Puffendorf. Law of Nature and Nations, with M. Barbeyrac's Notes, by Carew. b. viii. c. vi. p. 839.

Henceforth be that *machiavelian* principle, a thing may be politically right, although morally wrong, execrated by every government; a maxim fit only for an infernal Pandemonium, and Barbary and Malay pirates.

Oh that all possessed of power would reflect upon the desolation and misery their mad ambition causes, and the solemn account they

neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." 1 Cor. ii. 9.¹ Certain foretastes of that happiness he hath vouchsafed for our comfort in this life ;² and in the end a blessed immortality. This contest is at our utmost peril, and our eternal felicity is at stake.³ And as the highest reward is to be obtained by the

must render to God ! let them descend from their gilded thrones, and view the horrors of the ensanguined field ; the agonies of the expiring victims to their vain glory ; the lacerated limbs, the widow's tear, the aged parent bereft of the only prop of declining years, the tender relation or friend weeping over the mangled corpse, and hear the orphan's cries ! But I must restrain these feelings.—What is history but a tragedy ? How few benefactors appear on the stage !

If rulers, deaf to the weeping voice of injured humanity, and dazzled by false glory, resolve to pursue their blood-stained career, will not self-interest check them ? for let them turn over the page of history, trace the decline of empires, and weigh the prophetic words ;—yet what occasion to consult antiquity ? the recent events in France are sufficient to demonstrate the fatal policy of ambition.

Oppressed liberty, like an elastic power freed from confinement, forcibly rebounds, and knocks ambition and tyranny from their seat.

¹ "*When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*" Coloss. iii. 4. 2 Tim. iv. 8. John viii. 51. "*And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.*" Rom. viii. 17. "*There remaineth therefore a rest to the people of God.*" Heb. iv. 9. 1 Peter i. 4. "*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.*" Matt. xxv. 34. "*Who will render to every man according to his deeds.*" "*Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile.*" Rom. ii. 6. 9.

² "*And we know that all things work together for good to them that love God.*" Rom. viii. 28. Ps. xi. 7.

³ "*And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown ; but we an incorruptible.*" 1 Cor. ix. 25.

conquerors, so the greatest punishments will be inflicted upon deserters. Heaven is promised to them that "*take it by force,*"¹ and how must every generous mind be fired with such a hope? especially when it is considered that he who promised can neither deceive, nor be deceived. (a) When we reflect, that all our actions are known to God,² and the whole company of

¹ "*And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force.*" Matt. xi. 12. Luke xvi. 16. 1 Tim. vi. 19. Heb. x. 19.

"That is, they who by their continual attendance on the doctrine of it preached to them, their care to understand it, and readiness to receive it, show their ardent desires to be made partakers of it, and do contend for an entrance into it, do by these means prevail." *Whitby Paraphrase and Commentary on the New Testament.* Matt. xi. 12. p. 106.

"As the Jews of old through the obedience of their Father Abraham became the peculiar, the elect, the chosen people of God; the standard of true religion, and of the worship of the one true God of the Universe for a testimony against all the idolatrous nations of the earth, so Christians now in a more excellent and spiritual manner, of which all the Jewish privileges were but types and figures, do through the interposition of Christ, and by their embracing the terms of his everlasting gospel, (*Acts iii. 25. Rev. xiv. 6.*) become the sons of God and children of the covenant." *Clarke Expos. of the Catech.* p. 13.

² "*Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.*" Jer. xxiii. 24. xvi. 17. "*He that planted the ear, shall he not hear? he that formed the eye, shall he not see?*" Ps. xciv. 9. Luke xii. 2. 3. Heb. iv. 13.

"Consideration of God and of the divine presence is a general counter-charm against all sin; for as sin in its formality is an aversion from God, so the cause of all sin does at last resolve into forgetfulness of him and a non-consideration of his presence and inspection.

heaven are spectators of this glorious conflict, will not even shame prevail upon us to fight manfully? considering that he will applaud us, whose praise is our supreme happiness. Why then should we not seek it, even though we purchase it at the hazard of our lives. (a) It argues a meanness of spirit not to be excited by rewards: the basest of men are roused by fear of punishments. Now an enemy, however implacable, can only take life and property; this was the most the fierce Achilles could do to Hector. But in the other case, your immortal soul is in danger. And though your body will not be dragged round your grave, as Hector's was thrice round Troy, yet you will be hurled into the lowest pit.¹ It is ordained that the body shall die, but the soul cannot die without being infinitely miserable. With what caution do we avert any injury

“Why should not God's seeing us have the same influence upon us as our seeing God?”

“In short, notwithstanding the great corruption of our nature and our proneness to evil, we need no other guard either against sin or against temptation, than these three words well considered: God is present. But there is one particular sin to which this consideration is utterly irreconcilable, and against which it is a peculiar antidote, and that is the sin of hypocrisy.

“And now since the spiritual advantages of setting God always before us are so great and so many, I think I need use no other persuasive to recommend this excellent expedient of holy living to our constant practice. Let us then be persuaded to make use of it, by setting God always before us, and having him always in our thoughts, especially under this threefold consideration, as the supreme good, as a pattern, and as an observer, so shall we have a perpetual encouragement to do well, and a sufficient counterpoise against all temptations. And God grant we may so set him always before us here, that we may not be afraid to appear before him hereafter. Amen.” *Norris “Practical Discourses,” vol. ii. p. 199.*

¹ “And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.” Matt. x. 28.

(a) Matt. x. 38. 2 Tim. ii. 4.

from the body, or with what solicitude do we cure it ; and shall we neglect to heal the inward anguish of the soul ? the death of the body how alarming, because it is visible ; but the death of the soul is invisible, and therefore few dread it ; though the death of the one exceeds that of the other, as much as the soul is superior to the body, or as God is above the soul of man. (a)

There are symptoms, by which it may be plainly seen, whether the soul is alive, diseased, or dead. When the stomach does not digest, but loaths its food, we know that the body is out of order. Now the word of God is the meat and drink of the soul, (b) which if it disrelishes, and abhors, it is a proof, that the palate of the mind is vitiated, and disordered. Nay, if it does not receive and digest its food kindly, it cannot be a doubt but the soul is sickly. When we see a man creeping and dragging his body like a load too heavy to bear, we know that he is very feeble : so we should conclude his soul to be, who is cold and indifferent to all the duties of religion, who takes fire at the least affront, and is dejected at the loss of a little bit of money. When a man has lost the use of his senses, and his whole body is stiff, we take it for granted he has expired. And when a man's heart is frozen, the eyes of his understanding so darkened that he cannot discern the light of the clearest truth, the ear of reason deaf to the inward call of God's word, and in short, the whole man become senseless, do you believe his soul is alive ? Thus a man can see his brother in distress, without the least emotion, for that he is safe himself.¹

¹ “ And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren.” “ For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” Matt. xii. 49. 50. xxiii. 8. “ We know that we have passed from death unto life, because we love the brethren : he that loveth not his brother abideth in death.” “ Whoso hath this world's good ; and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? ” “ My little children let us not love in word, neither in tongue, but in

(a) Matt. vi. 25.

(b) Matt. iv. 4. John vi. 35.

And why is he not moved? because the man is dead—dead, and forsaken of God; for where God is there abides love, since *God is love*. (a) Were it otherwise, were he a living member of Christ's body, how could any other member suffer, and he not suffer with it, nay not so much as be sensible of it? To proceed to other symptoms, you have cheated your friend, or perhaps defiled his bed,² yet the soul, though it has received a

deed and in truth." "And this is his commandment, that we should believe on the name of his son Jesus Christ, and love one another, as he gave us commandment." 1 John iii. 14. 15. 17. 18. 23. ii. 11. iv. 20. 21. 1 Peter iv. 8.

¹ "The Scripture looketh on mankind antecedently to the state and life of true and saving religion, not as alive, but as dead, or in the state of the dead. So in the oriental philosophy they called those men, dead, (*Grot. Not. in Matt.* viii. 22.) 'that are fallen from their dogmata, are become aliens from the discipline of truth and virtue, whence the soul hath her life, and have subjected their mind to the animal passions.'

"As when any one was ejected out of the *Pythagoreans' society* they set up an empty coffin in his place, to signify that he ought to be looked upon as dead." *Maxwell Introductory Essay*, p. cxlix. s. 3. to *Cumberland's Treatise of the Laws of Nature*. Et vide *Dacier Life of Pythagoras*, p. 26. *Euseb. Eccles. Histor. lib.* iii. c. xxiii.

"As the soul is the life of the body, so the life of the soul is God." *Prosper. (died An.* 466.)

In the parable of the prodigal son, Christ said, "*It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*" Luke xv. 32. And St. Paul observed, "*But she that liveth in pleasure is dead while she liveth.*" 1 Tim. v. 6. vide Luke, ix. 60.

² "*And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.*" Levit. xx. 10. Exodus xx. 14.

The learned Grotius contends that not only murder, but adultery,

(a) 1 John iv. 7. 3. 11.

mortal wound, is so far from smarting, that you rejoice in your

and some other acts, were considered as great crimes, and were punished with death prior to the Jewish dispensation, which in many respects was no more than a declaration of the moral law, binding on all nations. *Vide Grotius, Of War and Peace, b. i. c. ii. s. v.* This conclusion is undeniable, and is supported by God himself, who, after enumerating divers offences, adds, "*And ye shall not walk in the manners of the nation, which I cast out before you, for they committed all these things, and therefore I abhorred them.*" Levit. xx. 23. *Vide* Gen. xx. 6. 7. xxxviii. 24. Ps. xix. 9. Rom. ii. 14. 1 Cor. x. 6. 2 Tim. iii. 16. 2 Peter ii. 5. Jude 7.

"*Fornicators and adulterers shall not inherit the kingdom of God.*" Gal. v. 19-21. Matt. v. 27.

The Roman law punished adultery with death. *Justin. Inst. l. iv. tit. xviii. s. iv.* More describes the Utopians as punishing the crime with bondage for the first offence, and death for the second.

Our law is insufficient to restrain this heinous crime. Is it not the first duty of the legislature to check immorality? What state long flourished with licentiousness? does not history teach us, that depravity, although silently, infallibly undermines the foundation of a government? its gradual approaches are the more dangerous, because unperceived.

It has been observed, "what are laws without manners." I ask, what are manners without laws?

"In the eye of politics no virtue is small and it cannot safely neglect any one."

"The laws most essential to the safety and happiness of states, are those relating to the rectitude of morals."

"It is only by the uniform practice of the domestic virtues, that a people can be fitted for the exertion of the public." *Phocion Convers. ii.*

Should not adultery be declared an offence against public morals? What crime is a greater violation of domestic happiness, causes more bitter anguish, or is more injurious in its other consequences?

The adulterer and adulteress should be liable to imprisonment according to the discretion of the court, not exceeding a limited time.

sin;¹ but know that your soul has perished. The body that cannot feel the puncture of a needle, and the soul that is not sensible of so deep a gash, are alike dead. You will hear a man uttering profane, arrogant, malicious, and unchaste expressions, (a) and raving against his neighbour; (b) in this case you must admit, that his soul is departed,²—his bosom is the se-

Is this subject undeserving the noble zeal of a Romilly, and Wilberforce?

Let society stigmatize the offending parties, instead of palliating their guilt, and thereby corrupting others.

¹ "It is an enormous crime to rejoice and continue in sin."

"Some glory in their shame, counting the stains of sin the best complexion for their souls; these men make one believe it may be true what Maundevile writes of the Isle of Somabarre in the East Indies, that all the nobility thereof brand their faces with a hot iron in token of honor." *Fuller Holy State*, b. iii. c. 3. s. 4. p. 147. *et vide Maundevile Travels*, c. xviii. p. 226.

² "It is enjoined universally 'That nothing be said, though it were but in jest, which may diminish the honor of God, or the happiness of mankind; which we shall observe,' if we do not, by a base and wanton satiricalness, expose to contempt and ridicule, the laws of religion, nor the rights of nations, nor of particular states, nor of smaller societies, or families, or of particular persons." *Cumberland of the Moral Virtues in particular*, c. 8. s. vi.

In the higher ranks of life swearing is seldom heard, except in the freshman's college room, or from the almost beardless or conceited officer; they mistake blasphemy for courage and greatness of soul, and profaneness for wit.

In the lower ranks, it more extensively prevails.

What impiety, to strengthen their angry and sinful expressions by invoking the Omnipotent, and what monstrous folly! Are they ignorant he is omniscient? What occasion for a particular appeal! At the last awful judgment he will produce the record of their guilt, to their eternal shame and conviction: besides "the man doth not get credit from an oath, but an oath from the man."

(a) Col. iii. 8.

(b) Ephes. iv. 2. James iv. 11.

pulchre where it continues as it were to rot, from whence issue those steams that poison each by-stander. Thus Christ called the Pharisees *whited sepulchres*, (a) because their souls within were dead, and fit only to be interred. And the royal prophet to the same purpose says, "*Their throat is an open sepulchre, they flatter with their tongue.*" (b) The bodies of holy men are the temples of God's spirit, (c) those of the wicked are the graves of the dead. And the mouth and throat of such, is but the yawning of that sepulchre, which is lodged in their bosoms. For if the body be dead, when separated from the soul, much more so is the soul when separated from God. A corpse is not more offensive to our smell, than the savour of that soul is to God and his holy angels, that has been long dead in sins. When therefore a man's heart emits pestilential speeches, it betrays a soul in a state of putrefaction. For the Scripture saith, *from the abundance of the heart the mouth speaketh*; (d) if his soul was quickened by God's presence, he would utter things worthy of God.

There is this further difference between the soul and body, that an indisposition in the latter will admit of relief. But it must be an extraordinary grace of God that restores a soul once

The crime should be more frequently denounced from the pulpit, and the vigilance of the magistrate roused.

"*Quis non vetat peccare cum potest jubet.*"

True religion can never enter the heart defiled with habitual cursing—it always proceeds from irreverence, and often from a contempt of God.

"*Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.*" Exodus xx. 17. "*And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.*" Levit. xix. 12. "*And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land when he blasphemeth the name of the Lord shall be put to death.*" Levit. xxiv. 16.

(a) Matt. xxiii. 27.

(b) Ps. v. 9.

(c) 1 Cor. iii. 16. 17.

(d) Matt. xii. 34. 35.

dead in sin, (a) and a sound state can only be recovered before it takes its leave of the body. (b) The death of the body is often attended with little or no suffering; but the soul must suffer to all eternity. And though it be dead in a moral or metaphorical sense, yet in fact it will live to endure hereafter perpetual torments.

Seeing our danger is so great, what stupidity not to provide against such evil? We have no reason to despair. For if on the one hand we have a formidable adversary, on the other we have a most powerful defence and succour. Many there are that fight against us, but God is greater than them all. And "*if he be for us, who can be against us?*" (c) If he is our support, who can make us fall? But we must be resolved to be conquerors. And for our encouragement, let us consider, that we have not to engage with a victorious, but a conquered, enemy; one that has been overcome by Christ our chief, and whom if we follow, we may overcome. (d)

Our first care must be to fight under his banner. We are weak of ourselves, but in him we are strong. (e) No one ever lost this battle but by his own choice. Every man may have assistance, (f) and he that uses it must conquer. The victory is to be ascribed to him, who alone being free from sin, destroyed the dominion of it; but you are not to expect it without your own exertions. He said, *be of good comfort, I have overcome the world*, John xvi. 33. with a design to encourage, and not to make you slothful. To conquer through Christ therefore, is to follow his example. (g) We must steer our course in such a manner between the two extremes, as not to depend upon the grace of God, presuming to be careless ourselves, neither to abandon ourselves to despair, from a view of the difficulties to be overcome. (h) ¹

¹ "Patience is that virtue which qualifies us to bear all conditions and all events by God's disposal incident to us, with such appre-

(a) Rom. i. 28.

(b) Eccles. ix. 10.

(c) Rom. viii. 31. Heb. xiii. 6. Ps. xlv. 1. (d) 1 John v. 2-5.

(e) Ps. xxviii. 1. xxvii. 1. 14. (f) Matt. vii. 7. (g) 1 John v. 13.

(h) Matt. xvi. 24.

CHAP. II.

Of the Christian Armour.

ONE principal duty of a Christian in this spiritual warfare, is, to be perfectly acquainted with the number and strength of the enemy, and with what weapons he may be most advantageously attacked and subdued. He is likewise to keep them in readiness, lest he be surprised in a defenceless state. In a campaign, the soldier is not always fighting, but has frequent opportunities of rest, either when a truce is made, or the enemy have taken up their winter quarters. But Christians are obliged to watch and fight continually, during their residence in this mortal body. Our motions must be directed by those of the foe, who, as he never ceases to ensnare, so neither must we cease to stand upon our guard. Even when he appears least dangerous, by seeming to fly, or to be at peace, he is ensnaring us : nay, he is much less formidable when at open war, and more suspicious when he puts on a smooth behaviour. Let it be our first care therefore, to arm well our souls. (a) We defend our bodies against the stiletto of a villain, and shall we neglect the security of our souls ? shall we be less studious to prevent our ruin, than the fiend is to compass it ? less watchful to save, than he to destroy ?

hensions, and persuasions of mind, such dispositions and affections of heart, such external deportments and practices of life, as God requireth and good reason directeth." *Barrow, Of Patience.*

"Other graces are but part of a Christian's armour, but patience is a panoply, or whole armour of the man of God. The enemy foils us without it, but we foil him by it." *Ignatius, St. John's Disciple, and Bishop of Antioch, suffered martyrdom An. 107.*

"Patience and firm belief in God make a man victorious."

(a) Ephes. vi. 11.

The Christian armour shall be particularly considered in its proper place. Only it is worth notice, that there are two principal means to destroy the whole offspring of vice, and these are prayer¹ and knowledge. (a) Thus St. Paul, by ordering us to *pray without ceasing*, (b) admonishes us to be always upon our guard. For devout prayer lifts the soul to heaven, a tower never to be scaled by the enemy. And knowledge fortifies the understanding with wholesome doctrines, so that the one ought never to be without the other. That intercedes, but this teaches what you are to intercede for. Faith and hope enable a man to pray fervently, and as St. James says, *nothing wavering*; (c) but knowledge instructs him to pray for what is good, and approved by Christ. (d) Even the sons of Zebedee heard this reproof, *Ye know not what ye ask*. (e) Prayer is indeed the better act, as holding intercourse with God, nevertheless knowledge is necessary. (f)

Perhaps you confide in the number of Psalms you mutter, and think the spirit of prayer consists in multiplying words;² which is the error of those that stick to the letter, and are so childish as to overlook the spiritual meaning. But we *have not so learned Christ*, (g) who says, *When ye pray, use not vain repetitions, as the heathens do: for they think that they shall*

¹ "Prayer is a religious calling upon God, founded upon the belief both of his infinite knowledge, power, and presence, and of his gracious goodness, and mercy towards us in Jesus Christ, and by virtue whereof, he is not only always present with us, to hear and receive our prayers, thoroughly acquainted with all our needs, and fully able to supply them, but is also most willing and ready so to do, if we call on him as we ought to do." *Archbp. Wake Principles of Christian Religion Explained*, p. 126.

² Beware of imitating the Scribes, "*who for a show made long prayers; the same shall receive greater damnation.*" Luke xx. 46. 47.

(a) 2 Peter i. 5. (b) 1 Thes. v. 17. (c) James i. 6.

(d) Eccles. v. 2. James iv. 3. (e) Matt. xx. 20. (f) 1 John v. 14.

(g) Ephes. iv. 20.

be heard for their much speaking. Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before-ye ask him. (a) Moses did not utter a syllable, yet the Lord said to him, *Why cryest thou unto me ?* (b) which shows it is the earnest desire of the soul, not the request of the lips, which he regards more than the loudest complaints the voice can utter. (c) Therefore when the enemy solicits, and you are in danger of relapsing into sin, lift both heart and hands to heaven, with full assurance of help. To be employed in the duties of devotion, is the surest means to take your mind from earthly pursuits, and to fix its attention on Christ. (d)

But lest you should despise the assistance of knowledge, and depend upon prayer, I would exhort you to the study of the Scriptures. There can be no temptation so strong, or foe so desperate, or misfortune so grievous, but may be subdued by study of the holy Scriptures.¹ They are every where admirable and worthy your most diligent examination. (e)

It is usual with the holy Spirit under the idea of water, to couch the knowledge of the divine law. (f) The names of wells, fountains, and rivers, perpetually occur, by which we are taught to imbibe, and inwardly digest the holy Scriptures. When religious knowledge diffuses itself every where, for the edification of the brethren, it may be compared to the fruitfulness and overflowing of a river. Be therefore but thoroughly acquainted with the holy Scriptures, meditate on the law of the

¹ "Every disease of the soul has a peculiar medicine in Scripture: this only is required, that the sick man take the potion which God has already tempered." *Austin.*

Philip de Commynes said, "if men considered the Scriptures they would reform." (died An. 1509.)

"In the heat and tumult of business reason hath not power to give conduct to active life—man having but an imperfect understanding without meditation." *Bulstrode Essays, p. 88.*

(a) Matt. vi. 7. 8. (b) Exodus xiv. 15. (c) John iv. 24.

(d) Psalm cxix. 15. (e) Ps. xix. 7. 2 Tim. iii. 16. 17. Rom. xv. 4.

(f) Isai. lv. John iv. 13.

Lord day and night, and you will not be afraid of any terror, but be proof against all the assaults of the enemy. (a)

But in reading the holy Scriptures, there is this caution to be observed, namely, that you do not take them in hand without the greatest purity of intention, (b) lest the remedy should, by your fault, become worse than the disease; ¹ and that heavenly *Manna* (c) should corrupt, which it behoved you to digest and receive into your heart; and thus, like Uzza, 1 Chron. xiii. 10. who put forth his unhallowed hands to hold the tottering ark, your officious zeal, being not first duly prepared, may be punished with sudden death. Highly esteem the holy Scriptures, believing them to be the oracles of God. You will find yourself wonderfully pleased if you approach them with suitable awe and reverence,² for they are the delights of the happy

¹ "We ought to bring our minds free, unbiassed, and teachable; to learn our religion from the word of God; but we have generally formed all the lesser as well as the greater points of our religion before hand, and then we read the Prophets and Apostles only to pervert them, to confirm our own opinions. Were it not for this influence of self, and the bigotry to our own tenets, we could hardly imagine that so many strange, absurd, inconsistent, wicked, mischievous, and bloody, principles should pretend to support and defend themselves by the gospel of Christ." *Watts, Logic. part 2. c. 3. s. 3. p. 158.*

"Search with a steady honesty of soul and a sincere impartiality to find the truth, watch against every temptation that might bribe your judgment or warp it aside from truth. Do not indulge yourself to wish any unexamined proposition were true or false. A wish often perverts the judgment and tempts the mind strangely to believe upon slight evidence whatever we wish to be true or false." *Ib. part 2. c. 6. s. 1. p. 184.*

² "What is there that can so enlarge, improve, and delight, the human mind as contemplation of the truth and dispensations of the Almighty? Where is the pleasure that can stand in comparison

(a) Job xxii. 21. Prov. iv. 26. 1 Tim. iv. 15.

(b) 1 Peter ii. 2.

(c) John vi. 31.

lover, the riches of the great Solomon, the hidden treasures of infinite wisdom. (a) Be not abrupt and unmannerly in your approaches, for the gate is low, and will not admit of a hasty, careless, entrance. Be assured that nothing is more true than what you read therein. (b) Men may impose upon themselves or others, but Christ is "*the way, the truth, and the life.*" (c)

The Scripture has a style and language which should diligently be considered. The divine wisdom stoops to the level of our capacities, as a fond mother lisps to her children. It tenders milk to babes in Christ, (d) strong meat to the adult. It condescends to our weakness, and we should rise to its sublimity. It would be absurd to be always a child, and idle to make no proficiency. (e) Now the meditating upon, and understanding of, one verse, will profit more than the being able to repeat the whole book of Psalms, but without knowing the meaning of one word. It is a very great error that some men fall into, who think it sufficient to read or repeat such a portion of Scripture, the literal sense of which they scarce understand, and neglect to discover and apply the spiritual meaning, which is one great cause of the decay of Christian piety. St. Paul says, *the letter killeth, but the spirit giveth life.* (f) Again, *We know that the law is spiritual.* (g) And spiritual things must be compared with spiritual. (h) Formerly they worshipped on such a mountain, (i) but now the Father of spirits must be worshipped "*in*

for a moment? I know of none that is not as much inferior as earth is to heaven." *Horne, Discourse 73. p. 390.*

The good Sir William Jones thus expressed his sentiments: "I have regularly and attentively read the Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all books in whatever language they may have been composed."

(a) Prov. xvi. 16. iii. iv. Ps. cxix. 14.

(b) Heb. xi. 6.

(c) John xiv. 6. (d) 1 Cor. iii. 1. 2. (e) Heb. v. 13. 14. 1 Cor. xiv. 20.

(f) 2 Cor. iii. 6.

(g) Rom. vii. 14.

(h) 1 Cor. ii. 13.

(i) John iv. 20.

spirit and in truth." (a) We must quit the literal for the moral meaning. (b)

Other books have their use, if a man, like the bee, can sip of every flower, sucking out the wholesome juices, but leaving the poison ; and by that means fortify his soul upon every occasion. Some are stored with proper arguments, and are Christian so far as they are true. Yet the only impenetrable armour is to be had in the magazine of Scripture ; wherein all kinds of weapons are laid up.¹ These are arms unknown to the heroes of

¹ "Men's books with heaps of chaff are stor'd,
God's Book doth golden grains afford ;
Then leave the chaff and spend thy pains
In gath'ring up the golden grains."

Bernard, died An. 1153.

Many books are not only filled with much chaff, but also with great errors in religion and morality.

Johnson, in his *Life of Milton*, p. 137. says, "The knowledge of external nature, and the sciences which that knowledge requires, or includes, are not the great or the frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong."

Baker, in his "Reflections upon Learning," well handles this subject. After discoursing upon the uncertainty or inutility of the several sorts of learning, he makes this admirable conclusion : "Learning is of good use in explaining the word of God, and the word serves very well to lessen our opinion of human learning ; the former may be serviceable whilst it acts ministerially, and in subservience to the latter, but being only a handmaid to religion, whenever it usurps upon that it is to be kept down and taught its duty ; it is still only human learning, that is very weak, and very defective, and after all the great things that can be said of it, and the uses that may be assigned it, it must be confessed that *our Bible is our best book, and the only book that can afford any true and solid satisfaction ; it is that which satisfies and never satiates.*" p. 288.

(a) John iv. 24.

(b) 1 Peter iii. 15.

antiquity, who, though they subdued others, were subdued by their own lusts.

And did not Christ our head vanquish the Tempter by the same means, namely, by answering him out of Scripture, as a spiritual storehouse? (a) Hear a perfect description of the Christian's armour: "*the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*" (b) Again, St. Paul speaks of "*the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God,*" Eph. vi. 13-17. A man thus armed may boldly exclaim with St. Paul

"The sum of all is this, we busy ourselves in the search of knowledge, we tire out our thoughts and waste our spirits in this pursuit, and afterwards flatter ourselves with mighty acquirements and fill the world with volumes of our discoveries: whereas would we take as much pains in discovering our weakness and defects as we spend time in ostentation of our knowledge, we might with half the time and pains see enough to show us our ignorance and might thereby learn truer wisdom." p. 290.

"After all true wisdom and satisfactory knowledge is only to be had from Revelation, and as to other truths which are to be collected from sense and reason our ignorance of them will always be so much greater than our knowledge as there are a thousand things we are ignorant of to one thing that we thoroughly know." p. 292.

"Religion should be the thing aimed at in all our endeavours, and the end of all our instructions." *Rollin Belles Lettres Vol. i.* p. 26.

(a) Matt. iv. 4.

(b) 2 Cor. x. 4. 5.

in that noble challenge, *Rom. viii. 35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* These are dreadful enemies, in the opinion of the generality of mankind, which Paul defies; but what follows is yet more noble: *nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come: nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* With what courage and confidence is Paul inspired by putting on the armour of light, who elsewhere calls himself the *off-scouring of all things?* (a) Such strength and boldness nothing but the holy Scriptures can bestow, so that he who is daily conversant in them, will have no occasion for our further instruction. But I would recommend this manual to the Christian reader, as a sort of dagger, which wherever he is, he may carry; so that he need not be exposed to the attacks of the subtle enemy, unarmed, for want of a weapon that may be useful, and portable. For though it be little, yet if joined with the shield of Faith, you may withstand any sudden onset, and ward off a mortal blow. But it is time to teach you the use of it, which when you have diligently learned, may the great Captain of our salvation (b) conduct you to victory; in the mean time, remember your safety depends upon obedience to your Chief, and a brave resistance to the enemy.

(a) 1 Cor. iv. 13.

(b) Heb. ii. 10.

CHAP. III.

*Of the Knowledge of one's self: and the two kinds of
• Wisdom, true and false.*

HAPPINESS, though of a false kind, is the point which worldly men aim at in all their actions. The ancient philosophers likewise promised it, though in vain,¹ to their followers; since Christ alone can give that which the world could not give, *John* xiv. 27. And there is but one way to obtain this blessing, namely, by warring with our inclinations, and subduing our vicious appetites. For God, who is our peace, bears an irreconcilable hatred to those enemies, himself being all perfection, and the source of perfections in us. The Stoics, whose zeal for virtue was the most distinguished, branded with the name of foolishness every sinful pollution, the same that in Scripture is called wickedness.² They agree in bestowing the name of wisdom on perfect goodness. The author and promoter of all wickedness is *Belial*, (*a*)³ the prince of darkness, and whosoever after his example walketh in darkness, shall be overwhelmed in eternal night. On the contrary, Christ is *the true light* (*b*) that disperseth the mists of worldly wisdom; the brightness of his Father's glory, even the justification and redemption of those who are regenerate, and he is wisdom itself. *We preach*, says

¹ "The philosophers were in error, for he only is a happy man whose happiness is in God."

² And Pythagoras observed, "To be overcome with affections is a plain and evident token of foolishness;" (born 590 B. C. died 497.)

³ *Belial* the name of an idol of the Sidonians, which St Paul gives Satan. The Chaldeans expound it, as signifying malignity.

(*a*) Deut. xiii. 13. 2 Cor. vi. 15.

(*b*) *John* i. 9.

St. Paul, *Christ crucified unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.* (a) If we follow his example, we shall also subdue wickedness, which is our greatest enemy, and be both wise and victorious in him our commander.

This is the wisdom (so contrary to that of the world, which fools admire) you ought to pursue; for worldly wisdom is arrant folly, which must be put away by him, who would be truly wise. *If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world, is foolishness with God.* (b) And a little before, (c) *it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?* I doubt not but there will be many fools, and *blind leaders of the blind*, (d) that will zealously oppose you, and call you madman, and fool, in this your intended desertion to the side of Christ. (e) These are nominal Christians, mere opposers, and scorers of the christian institution.¹ Be not moved by their insolence; (f) their wretched blindness is more to be pitied, than followed.² For what an absurd wisdom must that

¹ Tertullian declares "That when men depart from the discipline of the gospel they cease amongst us to be called Christians." *Apol. c. 46. p. 36. Ad Nation. lib. i. c. 5. p. 43. (An. 198.)*

And Justin Martyr says "Do any live otherwise than Christ hath commanded, it is a most certain argument they are no christians, though with their tongues they so smoothly profess the christian doctrine; for it is not mere professors, but those who live according to their profession, that shall be saved." *Ap. 2. p. 63.*

² Exclaim "*depart from me ye evil doers; for I will keep the commandments of my God. Uphold me (O Lord) according unto thy word, that I may live: and let me not be ashamed of my hope.*" Ps. cxix. 115. 116.

(a) Cor. i. 23—25. (b) 1 Co r. iii. 18, 19. (c) 1 Cor. i. 19, 20.
(d) Matt. xv. 14. (e) 2 Tim. iii. 12. (f) Mark viii. 38.

be, that is skilful in trifles, yea in baseness; but where salvation is concerned, has little more understanding than a mule? St. Paul's advice is, to be "*wise unto that which is good, and simple concerning evil.*" (a) They, on the contrary, are wise to do evil, but ignorant to do good.

The Greek poet Hesiod observes, that a man must be good for nothing, that is neither capable of giving, or receiving salutary advice: what opinion then must we entertain of such, as are not only extremely foolish, but deride and put a stumbling-block in the way of others, that are desirous of becoming wise unto salvation? But shall they not be punished? *He that sitteth in the heavens shall laugh: the Lord shall have them in derision.* (b) To be laughed at by wicked men, is a species of commendation; (c) and it is a religious duty to suffer in this respect, after the example of Christ and his Apostles: (d) but it is a most horrible thing to be rejected by God. "*I also will laugh at your calamity; I will mock when your fear cometh.*" (e)

This carnal wisdom is, as St. James observes, *earthly, sensual, devilish,* (f) because it is attended with arrogance, which causes blindness, and blindness inflames the passions, and obedience to the passions is productive of licentiousness, and every vice, and licentiousness grows to a habit, and a habit of sin produces a reprobate mind, that is callous, and *past feeling,* (g) which ends in the destruction of body and soul.

Such is the wisdom of this world, such its dismal consequences.—The true wisdom, which the world calls folly, is thus described; "*the fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments.*" (h) Modesty and meekness are her companions. Meekness qualifies us to receive the holy spirit, for he delighteth to abide with the lowly and meek. (i) And when our minds are impressed with this, we are enriched with virtue, and its blessed

(a) Rom. xvi. 19.

(b) Psalm ii. 4.

(c) Luke vi. 26.

(d) 1 Peter ii. 19—21.

(e) Prov. i. 26.

(f) James iii. 15.

(g) Ephes. iv. 19.

(h) Psalm cxi. 10.

(i) James iii. 13. Psalm xxv. 9.

fruits; the chief whereof is that inward and spiritual joy, which the world can neither give nor take away, (a) and can only be exceeded in the world to come. That, brethren, is the wisdom which we ought earnestly to pray for, and to search as for hidden treasures in the mines of holy scripture.

To know one's self, is a principal part of wisdom, (b) and was thought by antiquity to be a rule sent from heaven; many illustrious authors have considered it the compendium of wisdom: but among christians is of no farther weight, than as it accords with the sacred writings. ¹ No man should rashly assert that he knows himself; for scarce does any know the constitution of his body, much less the complexion and disposition of his soul. (c) He is a bad soldier, who knows neither his own strength, or that of the enemy. Now man is at war with himself, for in his own breast there arises a troop in array against him. (d) And, without due care, he is in danger of confounding friend and foe, and of treating them accordingly. Therefore as you have undertaken to fight against yourself, and there is no prospect of victory, but by a distinct self-knowledge; ² I will

¹ "There is nothing so difficult as to know ourselves: for we are so blinded with self-love that we flatter ourselves in many things." "To know thyself is very difficult, for as the eye can see all things but itself, so some can discern all faults but their own." *Basil. (An. D. 370.)*

"The proper science, and subject for Man's contemplation, is Man himself. Look at home then for shame; turn thine eyes inward, and employ thy senses there. Call back thy wandering mind, thy understanding, and thy will, which rove and spend their strength unprofitably abroad, and fix them in the consideration of themselves. The knowledge of a man's self is a step to the knowledge of God: it raises our minds to Heaven. You must know yourself before you can mend yourself; the first step to health, and recovery, is the being sensible that you need a cure."

² "Let therefore every one in order to the right knowledge of himself, his duty and happiness, and that he may the more effectually

(a) John xiv. 27. (b) 2 Cor. xiii. 5. Gal. vi. 3. (c) Psalm xix. 12.
(d) Rom. vii. 21—23.

proceed to draw your portrait, that you may contemplate and know yourself.

CHAP. IV.

Of the outer and inner Man.

MAN is a prodigious compound of two or three distinct parts, resembling a God in his interior, a brute in his exterior. And he is so far from having the advantage of brutes in bodily perfections, that he falls far short of them in all respects. But with regard to his mind, he may vie even with angels, and be united to God. (a) Without a body, we had been Gods; without a soul, beasts. ¹ These two natures, so contrary to each other,

be engaged in practice, thus seriously reflect and inquire concerning himself.

“1st. What am I?—2. How came I to be what I am?—3. For what end was I made, and have I my being?—4. What ought I immediately to do, and be, in order to answer the end of my being? 5. Whether am I, what I ought to be? if not.—6. What must I perform, as a means in order to be, and do, what I ought, and in order finally to answer the end of my being?—The three first of these inquiries will discover the truths, and the three last, the duties, that we are concerned to know and do, in order to our true happiness: and the truths are the speculative, as the duties are the practical part of moral philosophy.” *Johnson Elements of Moral Philosophy—Introduction p. cl.*

¹ “Our bodies do not constitute our being; nor when I discourse with you, is it to your body I address myself, but to your soul; for,

God had happily united ; but the serpent, the enemy of peace, divided them ; thus there is a contention between them, who were one, but now are two opposite parties. (a) For the body being visible, mortal, and material, delights in things like itself, and pursues nothing but the gross and fleeting objects of sense. The mind, on the contrary, looks up attentively to its celestial origin, struggles with this veil of flesh, and knowing the vanity of the things seen, (b) dwells on substantial, eternal delights. Being immortal, it affects immortality ; heavenly, it longeth for heaven.—It pursues objects of the same nature with itself, if it be not degenerate, and infected by its commerce with the body. Now this was not the original constitution of our nature, (c) but the effects of sin, which, corrupting what was created pure, sowed in us the seeds of discord.

At first the soul gave command to the body, which readily obeyed her dictates ; but by a strange perversion of order, the corporeal affections give law to reason, and she is induced to comply with their motions. The mind, therefore, may be compared to a seditious state, which, being composed of divers orders of men, must, on account of their different interests and inclinations, be distracted with divisions and commotions, except there be some one in the highest authority, able and willing to consult for the good of the whole. Now who should control, but the wisest ; who obey, but the simplest ? And what can be more stupid than the multitude, who should be governed, rather than be put into the magistracy ? The Nobles and Elders indeed ought to be consulted. And the King is to submit to law, which corresponds with right reason. But if it should happen, though never so preposterously, that the seditious multitude should set themselves above the nobility and elders, and bid defiance to their king, there then would arise a

in fact, the body is no more than the vehicle and receptacle of the soul, and the actions of the latter only, can properly be called the actions of the man."

(a) Matt. xxvi. 41. (b) 2 Cor. iv. 18. (c) Eccles. vii. 29.

most dangerous tumult in the body politic, which would end in its ruin, without the interposition of divine providence for its protection.

Now reason is sole monarch in this little world of man. And his nobles and elders are certain affections of the body, which though corporeal, are not brutal. In this rank we may place natural affection to our parents, love of our brethren, good-will to our friends, pity for the distressed, fear of shame, regard to character; and such like.

But those passions, which are the least subject to reason, and degrade our natures below the very beasts, may be esteemed the dregs of the people; such as are lust, luxury, envy, and the like diseases of the mind; which, like base and worthless slaves, should be all confined, as it were in a prison, under the custody of reason.

The enlightened Plato was not insensible that the happiness of life consisted in the conquest of the passions: ¹ for he observes that they who get the mastery over them, will lead good lives: on the contrary, they must live ill, who are under their influence. And he considers the rational soul, as stationed in the brain, like a king residing in his castle; that being the most exalted part of the body, and nearest heaven; guarded within and without by the senses, as so many sentinels, to report the least stir or commotion in our republic.

But the parts, or affections of the irrational soul, were removed to a greater, or less distance from the other, in proportion as they were more or less obedient to reason.

So that man is a God above, and below a beast. Notwithstanding which, the majesty of reason, sitting on a throne, and providing for the general good, remembers its noble origin, and stoops not to base and vulgar sentiments: but adorned with an ivory sceptre, fit emblem of rectitude, upon the top whereof percheth an eagle, she towereth above the clouds, and looks with scorn on all things below.

¹ "It is the bravest and most glorious conquest in the world."
Plato de Legibus lib. 8.

Lastly, she wears a gold crown ; for gold, in a mystical sense, denotes wisdom, and a circle, perfection. Now these are the peculiar properties of a king. First, he ought to be wise, lest he err through ignorance : next, he should resolve to do what he thinks right.

CHAP. V.

Of the different passions and inclinations of Men.

HOWEVER the eternal law written in the heart by the finger of God, (a) may be oppressed, it will always remonstrate against any violation thereof.¹ And if men would but hear its voice,

¹ " Right reason, or that which is agreeable to nature, is invariable, eternal, it expressly commands our duty, and strictly forbids all treachery ; nothing can supersede this law ; nothing diminish or make it void.

" The power of the mind, which incites to good actions, and dissuades from evil ones, is not only more ancient than the origin of nations, but coeval with God, who beholds and governs both heaven and earth ; for it is impossible that the divine mind should exist without reason ; and divine reason must necessarily be possessed of a power to determine what is virtuous and vicious." *Cicero. fragm. Lib. 3. de repub.*

" It is neither in the power of the Senate, or people to dispense with it ; it is universally binding. Whoever acts contrary to this law, opposes his own interest, and spurns the true dignity of man. The punishments they undergo are not so much those inflicted by

it would never advise any thing that they need be ashamed of ; on the contrary, life would be ordered with the greatest moderation and happiness. The Stoics, and Peripatetics differ in their doctrine of the passions, but agree that we are to follow reason, not inclination. The former assert, that when by means of the passions, which are immediately excited by the senses, we have arrived at the true knowledge of good and evil, then they are to be laid aside, as not only useless, but prejudicial in the pursuit of wisdom.

And accordingly, they say, that a perfectly wise man must be free from all perturbations, which they consider as so many diseases of the mind : and they will scarcely give him leave to have natural emotions, which they call fancies or imaginations.¹ The latter are not for extirpating the affections, but

Courts of Justice, as what they suffer from conscience ; their conscientious hearts fill them with terror." *Ibid. de Leg.* i. 14.

This is that law of nature, to which "all men every where agree as much as animals do in the motion of the heart, and pulse of the arteries ; or all men in their opinion of the whiteness of snow, and the brightness of the sun."—*Cumberland "Of Natural Good."* c. 3. s. iii.

"When I say nature, I mean God who is the author of nature." *Chrys. De Diis. lib.* 3.

By following nature, the philosophers likewise meant the dictates of reason and virtue, agreeable to the highest perfection of their intellectual capacities.

"The conscience of man is in himself a secret knowledge, a testimony or witness, an accuser, and inward troubler, or tormentor. It is also a satisfier, or joyful quieter of the mind of man in all his doings."—*Antisthenes.* (420. B. C.)

"It is to himself, as a thousand witnesses."—*Socrates.*

"Keep thy conscience pure and undefiled, and strive not against the rule of it."—*Phocion.*

"Virtue is a disposition, or act of the mind, agreeable to reason, and the moderation of nature,"—*Alex. Sev.* (222. A. D.)

"Only virtue attains everlasting blessedness."—*Aristotle (died 323. B. C.)*

¹ The Stoic philosophy founded on self-sufficiency, was chiefly

only subduing them ; they being implanted by nature, as motives to virtue ; Socrates, ¹ whose opinion was, that philosophy is only the attentive consideration of death, ² by which he meant that the mind should be taken as much as possible from sensible and corporeal objects, and fixed on such as are known by reason, not by sense, seems thus far to be of the same opinion, as the Stoics.—A man should therefore in the first

an ostentation of wisdom, and at variance with our condition—Christianity mercifully condescends to our weakness.

¹ Socrates was the most enlightened, consistent, and beneficent of the heathen philosophers. When maliciously arraigned for corrupting the Athenian youth, and despising their Gods, conscious of the justice of his cause, instead of supplicating mercy, he said “ Pass what sentence you please, I can neither repent, or change my conduct—I must not abandon, or suspend a function, which God himself has imposed on me—Now he has charged me with the care of instructing my fellow citizens.

“ Should you acquit me, I shall honor and love you, but I shall choose to obey God rather than you, and to my latest breath shall never renounce my philosophy, nor cease to exhort and reprove you ; saying, are you not ashamed of having no other thought than that of amassing wealth, and acquiring glory, credit, and dignities, whilst you neglect the treasure of prudence, truth, and wisdom, and take no pains in rendering your soul as good and perfect as it is capable of being ?—You may kill, but you cannot hurt me.”

When Crito, his disciple, asked how he wished to be buried, he replied, “ as you please, if you can lay hold of me :” and smiling said to his friends, “ I can never persuade Crito, that Socrates is he who converses with you, for he imagines I am, what he is going to see dead in a little time ; he confounds me, with my body, and therefore enquires how *I* would be interred.”—Born. 469. B. C. put to death 400.”—Vide *Plato in Apol. Socrat.*

² And Cicero remarks, “ call the soul home, oblige it to dwell within itself, and draw it far from the body. Now to abstract the soul from the body, is nothing else than to exercise dying.”—*Tusc. lib. 1. c. xxxi.*

place study his inclinations, and know them. In the next, he may assure himself, there are none so violent, but they may be calmed by reason, and brought over to the side of virtue.¹

Who has not many vices to struggle with? Where the greatest danger is, there must we watch with most circumspection.

If a man be of a warm temper, let him curb his passion, and he will become alert, active, free from artifice and disguise. Is he parsimonious? let him apply his reason, and he will make a frugal, honest man. Is he a flatterer? he can be affable and courteous. Obstinate? and he may be consistent. Morose? and he should become only serious. Trifling? and he will be easily governed. Thus may every failing be converted into a perfection. Great care is to be taken, that we do not palliate our vices with the name of virtues; as if we should call sullenness, gravity; moroseness, seriousness; envy, zeal; meanness, frugality; flattery, courteousness; and scoffing, wit.

The only way to happiness is, first to know yourself; and secondly, not to be led by your passions,² but to hearken to the voice of reason in all your undertakings. By reason, I mean right reason, that which inspires good and salutary counsels. It may be objected, that this advice is hard to practise: It is so. And it is an adage, that what is valuable, is not won with ease. It is a bold task to attempt the conquest of one's self, but the reward is more than equal to the task.³ It is well

¹ "Ethics is the art of living happily by the right knowledge of ourselves, and the practice of virtue; our happiness being the end, and knowledge and virtue the means to that end."—*Johnson Introd. to Ethics* p. cxl.

² "Passion is a violent motion of the soul in that which is distinguished by the name of its sensitive part. And the cause, and tendency of this motion is, either to pursue what the soul apprehends to be good; or to fly from what it apprehends to be evil."—

³ "It is the greatest slavery in the world to be subject to one's passions."—*Justin Martyr. (A. D. 155.)*

said by Jerome, "that one cannot be happier than a Christian, seeing he has the promise of the kingdom of heaven. One cannot be in greater danger, seeing his salvation is at stake. One cannot be stronger, seeing he conquereth the devil." It is most difficult, if you weigh your own strength, to subdue the flesh; but if you look to the assistance of God, nothing is easier. (a) Resolve upon a life of Christian perfection, and undauntedly persist therein; what at first seems impossible, by perseverance will become easy. The path to virtue, at first is laborious; but when one is arrived at the summit, our toil is recompensed with delight.

There is no animal so fierce, but may be tamed by the art of man; and shall the soul, by which all other things are subdued, be itself wild and uncultivated? How many lead an abstemious life by the advice of a physician, to enjoy a tolerable share of health; why then to obtain happiness, will they not set bounds to their passions, in obedience to the will of their Creator? You will do any thing to cure your body of a distemper; why not do as much to deliver your soul from eternal death?

"He aims at power of the noblest kind,
Who tames the stubborn passions of his mind,
And reigns the monarch of his own desires."—*Boetius*.

"As much as the soul is better than the body; so much more grievous are the diseases of the soul than those of the body."

(a) Luke xi. 9.

CHAP. VI.

Of the inner Man, and the Scripture account of both parts of him.

I am ashamed of the generality of men professing themselves Christians, who serve their appetites like beasts, and are so far from masters in the art of spiritual warfare, that they do not distinguish between reason and inclination. They think that to be men, it is sufficient to see and feel. They fancy nothing exists, but what falls within the notice of their senses. Whatever they earnestly wish for, they think right. A ready compliance with their passions, they call peace; though it is the greatest slavery, to submit the light of reason to the blind direction of their inclinations. This is that woeful peace, which Christ the true peace-maker came to destroy; kindly setting at variance the father with the son, the husband with the wife, and dissolving all alliances, that spring from a bad principle. (a)

But philosophy apart; let us consult the scriptures, and see if they do not declare the same thing in other words. What the philosophers call reason, St. Paul calls, sometimes the spirit, the inner man, and the law of the mind. The same that they term passion, is what he means by the several expressions of the flesh, the body, the outer man, and the law of the members. *Walk in the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would.* (b) And in another place he writes, *I keep under my body and bring it into subjection.* (c) ¹ Again, *I see another law in my members,*

¹ "As death kills the body, so love of eternal life kills worldly desires."

(a) Matt. x. 34—39.

(b) Gal. v. 16—17.

(c) 1 Cor. ix. 27.

warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. (a) You read also of the outer man which is corrupt, and of the inner man which is daily renewed. (b)

What St. Paul calls *the flesh* and *the outer man*, which is corrupt, he elsewhere calls *the earthy Adam*. (c) This likewise is that body of death with which he was afflicted, and exclaimed, *O wretched man that I am! who shall deliver me from the body of this death?* (d)

Speaking in another place of the contrary fruits of the flesh and spirit, St. Paul says, *He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.* (e)

When we are tempted by our lusts, we are taught to *pray without ceasing*, (f) for the divine blessing and assistance. When your mind is tossed by the storm of different passions, use your best endeavours to calm them. Labor and perseverance overcome all difficulties. The passions and inclinations of fools drive them alternately to the various excesses of brutish lust, fierce anger, poisoned envy, and every other the most prodigious vice!

When you have chastised, and crucified the affections and lusts, then you may, uninterrupted, converse with God, and *taste that the Lord is gracious.* (g) After you have endured the fury and trial of the devil, there follows *a still small voice* (h) of spiritual consolation. Examine well yourself. *For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.* (i) Well therefore does it behove you to be in the spirit. (k)

(a) Rom. vii. 23.

(b) Ephes. iv. 22. 2 Cor. iv. 16.

(c) 1 Cor. xv. 45—50.

(d) Rom. vii. 24.

(e) Gal. vi. 8.

(f) 1 Thess. v. 17.

(g) 1 Peter ii. 3.

(h) 1 Kings xix. 11—13.

(i) Rom. viii. 13.

(k) Gal. vi. 7—8.

CHAP. VII.

Of the Spirit, Soul, and Body : or, the three constituent parts of Man.

THAT you may know yourself more accurately, I shall add a brief account of the division of man, according to Origen ; who, after the example of St. Paul, lays down three several parts, the spirit, the soul, and the body ; all which St. Paul joins in his first epistle to the Thessalonians ; *(a) I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.* Isaiah, *(b)* leaving out the inferior part, mentions the other two ; “ *With my soul have I desired thee in the night ; yea, with my spirit within me will I seek thee early.*”

From these places, Origen collected the threefold partition of man : the body or flesh, which is the worst part, being by the original transgression stamped with sin by means of the subtle tempter, and, which leading us into all vice, makes us one with the devil. The spirit, wherein we are the image of God, which is inscribed as it were by the finger of the merciful Creator, with the eternal law of rectitude taken from the original in the divine mind, whereby we are united to God. And lastly, the soul, which is a middle kind of being, the seat of the senses, and natural inclinations. It lives, as it were, in a factious community, and is obliged to accede to one or other party. Tempted on both sides, but at liberty to choose.

If it renounces the flesh, and goes over to the spirit, it will be spiritual likewise : if it descends to comply with the desires of the flesh, it will degenerate and become corporeal. To this agrees St. Paul, in his 1st epistle to the Corinthians, *he that is joined unto the Lord, is one spirit*, vi. 17. It is the spirit there-

(a) v. 23.

(b) xxvi. 9.

fore that makes us Gods, the flesh that makes us brutes. The spirit exalts us to heaven, the flesh sinks us into hell ; whatsoever is carnal, is base ; whatsoever is spiritual, is perfect ; whatsoever appertains to us, as mere animals, is indifferent. But to speak of this division of man in plainer terms, and level to all capacities.—You may say, for instance, that you honor your parents, love your relations, children, and friends. Where is the great merit of all this ? rather, is it not a crime not to do it ? It is a great matter indeed for you, who profess Christianity, to do no more than the Gentiles did, and the very brutes themselves do. But if you must either displease your father, children, and friends, or offend God ? What would you do ? Here the soul is perplexed, and moved by the spirit and the flesh. The spirit suggests that God is better than a parent ; (a) ¹ to the latter you owe your body only, but to the former every thing. The flesh on the other hand insinuates, that if you do not comply, your father will disinherit you, and you will be called an undutiful son, or unkind parent, or friend. You then consider your worldly interest, and reputation. If the soul defies the spirit, and cleaves to the flesh, it will become one body with it. Whereas, if despising the latter, it mounts to the former, it will be one spirit. After this manner accustom yourself to enter into a strict scrutiny with your soul. ² In-

¹ “ *Children, obey your parents in the Lord, for this is right.* Ephes. vi. 1. upon which words, Hierom thus comments, ‘for children not to obey their parents is a sin ; but because parents may possibly command that which is unlawful, therefore, St. Paul adds, *in the Lord.*’ And Chrysostom expounds them, ‘in all things where you shall not disobey God.’ Grotius, *Of War and Peace*, l. ii. c. xxvi. s. iii.

² Like St. Paul, despise the opinion of the world if you act as a true Christian, and exclaim, “ *But with me it is a very small thing that I should be judged of you, or of man’s judgment : yea, I judge not mine own self. For I know nothing by myself, yet am I not*

(a) Matt. x. 37.

cautious men are often imposed upon by certain qualities, which have a great appearance of integrity, and are concealed under the mask of virtue. For example, a judge inveighs against a criminal, and fancies himself righteous in so doing. What are we to think of him? If this proceeds from his love of justice, and hatred of vice, it is praiseworthy; but if he uses the law to execute his revenge, or serve his private purpose, it is a carnal brutish act: on the other hand, if he is greatly concerned, that he must cut off one, whom he had rather amend than destroy, and inflicts condign punishment, with the same reluctance that a father commands his dearest son to suffer stripes, then only is it a spiritual, and meritorious act.

Examine what each does by the spiritual rule. If a man regards his character or seeming temporal interest, it is plain he is moved by the flesh, and not the spirit.

You pray, and condemn him that prays not. You fast, but censure him that eats. Whoever does not as you do, you think is not so good. There is reason to fear, your conduct proceeds from carnal motives. Your brother is in want, whilst you, unconcerned, mutter your prayers to God, who therefore rejects them. For shall God grant your prayers, when you are deaf to man's entreaties? You love your wife. What is this more than heathens do? But if the ground of your affection is her religion, modesty, temperance, and chastity; and you do not love her only for her own, but for Christ's sake, then your love is spiritual. ¹

hereby justified: but he that judgeth me is the Lord." 1 Cor. iv. 3. 4.

"'Tis greatly wise to talk with our past hours;
And ask them, what report they bore to Heaven;
And how they might have borne more welcome news."

[^] *Young: Night ii.*

¹ *Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. 1 Cor. vii. 3. Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Ephes. v. 33. Husbands,*

love your wives, and be not bitter against them. Col. iii. 19. 1 Peter iii. 7. Matt. v. 32. *Wives, submit yourselves unto your own husbands, as it is fit in the Lord.* Col. iii. 18. 1 Tim. ii. 9. Titus ii. 3—5. 1 Peter iii. 1.

The beauties of the mind are the best supports of conjugal bliss.

“And these are charms that never can decay,
For time, which gives new whiteness to the swan,
Improves their lustre.”

When the ancients sacrificed to Juno, they never consecrated the gall of the victim, but cast it behind the altar, implying that bitter anger and reproach should be banished from matrimony. Bear and forbear.

“Every one has his humours, and fancies, and to speak the truth, every one his faults more or less, which, if in any state, certainly we ought in matrimony to connive at, and not hate.

“When a spirit of dissension has once arisen, a reconciliation is difficult, especially if reproachful reflections have been made. For this reason the parties should be particularly careful to cultivate and strengthen concord at the commencement of marriage. This is chiefly effected by an indulgent and agreeable disposition. For that love, which is founded only upon beauty, is generally short-lived.” *Erasmus in Colloquy, The Uneasy Wife.*

GENERAL RULES

OF

TRUE RELIGION.

HAVING hitherto only prepared the way, and given a sketch of my design, I proceed to lay down some short rules, by way of clue to lead you through the intricate mazes of this erroneous world, into a spiritual life of bliss, and liberty. Every art, and science has its rules, and maxims, and shall the art of being happy be destitute of them? ¹ There is an appropriate discipline to every

¹ Erasmus, in his "Exhortation to the study of Christian Philosophy," observes, "Ought we not to consider it a shame, that we should be ignorant of the doctrines of Jesus Christ, which alone can certainly make men happy? To be able to learn them, it is not necessary that we should be skilled in all other sciences. All that is requisite, is a devout, and docile mind, and a simple and pure faith. If a man be of a tractable temper, it is sufficient for making a great progress in this philosophy. The spirit that teaches it, does not communicate itself more willingly to any, than to those who are simple; it accommodates itself to the capacities of all, it condescends to the lowest, it feeds them with milk, it supports, and strengthens them, and it does every thing to make them '*grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*' 2 Peter iii. 18. At the same time it is admired by men of the greatest learning, and parts; and the farther a man advances in this science, the more is he amazed at the majesty of it; it rejects no age, sex, or quality."

virtue, wherein they only who are well exercised, receive the assistance of the holy spirit, the great promoter of men's best endeavours. But they who say, *Depart from us, for we desire*

"Men often repent that they have spent too much time in reading the works of men: but happy is that person who is seized by death, while he is meditating on the Holy Scriptures. Let us have a mighty ardor for this divine book, let us honor it, let us search it every moment, for studies form the manners."

Allestree remarks, "Much may be above us because our ignorance is such that we cannot see a reason of his ways; but nothing is unreasonable or evil, that proceeds from a holy, wise, loving, and just God." *Funeral Handkerchief*, pt. 1. p. 145.

"The end and effect of Religion is faithfully to render to God, and man their dues.

"It is necessary that we apply ourselves to know God: for our knowledge of things is the foundation, and the standard of the honor we have for them.

"We ought to be fully persuaded, that his careful providence watches over all things; that even the least, and most inconsiderable events do not escape his observation; that whatsoever his dispensations are, they are all for our good; and that all our evil comes from ourselves alone. For if we should account those events which God appoints, to be evils, we should be guilty of great profanation, and blaspheme against his government; and tear up the very foundations of all piety and religion. Our duty therefore is to acquire a right notion of God's dispensations towards us; to resolve to obey him; to receive all that comes from his hand with meekness, and contentment; to commit ourselves to his protection, and to submit to his wise disposal."

How many apparent evils have proved real blessings; and what unreasonable wishes do we form? Vain man looks only for present enjoyment, God regards our eternal happiness.

"Whoever would attain to a true knowledge of the Christian Religion in the full and just extent of it, let him study the holy scriptures, especially the New Testament, wherein are contained the words of eternal life: it has God for its author, salvation for its end, and truth without any mixture of error for its matter."

Locke.

not the knowledge of thy ways, (a) will be abandoned by the divinem ercy, because they hated knowledge. Now the rules relate either to persons, and these are God, the devil, and ourselves; or things, as virtue and vice, with their several connexions: and they are particularly serviceable against blindness, lust, and infirmity, three evils the effects of original sin. Blindness is that cloud of ignorance, which darkens the understanding. For that bright image of God, in which man was made, is obscured not only by the transgression of our first parents; but by bad education, evil company, perverse affections the deformity of vice, and habits of sin, which have so effaced the law of God written on our hearts, that scarce any traces of it can be seen.¹ Blindness therefore is the cause why men gene-

¹ How eloquently does Cicero discourse on this topic, and bear testimony to the corruption of our nature: "If we had come into the world in such circumstances as that we could clearly have discerned nature herself, and have been able in the course of our lives to follow her true, and uncorrupted directions, this alone might have been sufficient, and there would have been little need of instruction; but now nature has given us only some small glimmerings of right reason, which we so quickly extinguish with depraved opinions, and evil practices, that the true light of nature no where appears: for there are seeds of virtue innate in our very souls, and if these were permitted to spring up till they came to maturity, nature would conduct us to happiness of life. But now as soon as we are brought into the world, we dwell in the midst of all wickedness, and are surrounded with a number of most perverse, and foolish opinions, so that we seem to suck in error even with our nurses' milk. Afterwards, when we return to our parents, and are committed to tutors, then we are farther stocked with such a variety of errors, that truth becomes perfectly overwhelmed with falsehood; and the most natural sentiments of our minds are entirely stifled with confirmed follies.

"But when after all this we enter on business in the world, and make the multitude, conspiring every where in favor of wickedness,

rally err in the choice of things, rejecting good, for bad, profitable, for unprofitable. (a) Lust bribes our affections, that although we know what is right and good, we love it not, but rather choose its contrary. Infirmity makes us relinquish the virtue we embraced, either through weariness, or temptation. Blindness impedes the judgment; lust corrupts the will; and infirmity saps our constancy. The first thing is to distinguish what to avoid, and what to pursue; and our blindness ought to be removed, to enable us to make a right choice.

our great guide, and example, then our very nature itself is wholly transformed, as it were, into corrupt opinions." *Tusc. lib. 3. s. 1. 2. ib. de Legib. lib. 1.*

But the philosophers, ignorant of the transgression of our first parents, could not trace this depravity to its source.

"The methods of our education are governed by custom. It is by the prejudice arising from our own customs, that we judge of all other civil and religious forms and practices.

"The business of the fashion has a most powerful influence upon our judgments, for it employs those two strong engines of fear and shame, to operate upon our understandings with unhappy success. We are ashamed to believe, or profess an unfashionable opinion, in philosophy, and a cowardly soul does not so much as indulge a thought contrary to the established, or fashionable faith, nor act in opposition to custom, though it be according to the dictates of reason.

"I confess there is a respect due to mankind, which should incline even the wisest of men to follow the innocent customs of their country in the outward practices of civil life; and in some measure to submit to fashion in all indifferent affairs, where reason and scripture make no remonstrance against it; but the judgments of the mind ought to be for ever free, and not biassed by the customs and fashions of any age or nation whatever.

"Let us learn therefore to abstract as much as possible from custom and fashion, when we would pass a judgment concerning the real value and intrinsic nature of things." *Watts, Logic part 2. c. 3. s. 4. p. 167—170.*

The next when we know good from evil, we should choose the one, and decline the other ; and to this end we must subdue the flesh, that it may not tempt us to prefer vice to virtue, against the sense of our minds. ¹ The third is to continue in

¹ "Moral good or virtue, or holiness, is an action or temper conformable to the rule of our duty ; moral evil or vice or sin, is an action or temper unconformable to the rule of our duty, or a neglect to fulfil it.

"The will of our Maker, whether discovered by reason, or revelation, carries the highest authority with it, and is therefore the highest rule of duty to intelligent creatures ; a conformity or non-conformity to it determines their actions to be morally good or evil. Whatever is really an immediate duty toward ourselves, or toward our fellow creatures, is more remotely a duty to God, and therefore in the practice of it we should have an eye to the will of God as our rule, and to his glory as our end. Though our natural reason in a state of innocence might be sufficient to find out those duties, which were necessary for an innocent creature in order to abide in the favor of his Maker ; yet in a fallen state, our natural reason is by no means sufficient to find out all that is necessary to restore a sinful creature to the divine favor. Therefore God has condescended in various ages of mankind to reveal to sinful men what he requires of them, in order to their restoration ; and has appointed in his word some peculiar matters of faith and practice in order to their salvation. This is called revealed religion ; as the things knowable concerning God, and our duty by the light of nature, are called natural religion. There are also many parts of morality, and natural religion, or many natural duties relating to God, to ourselves, and to our neighbours, which would be exceeding difficult and tedious for the bulk of mankind to find out, and determine, by natural reason ; therefore it has pleased God in this sacred book of divine revelation to express the most necessary duties of this kind in a very plain and easy manner, and make them intelligible to souls of the lowest capacity, or they may be very easily derived thence by the use of reason." *Watts, Logic part 2. c. 5. s. 3. p. 199.*

"There are some methods for the more easy attaining virtue, such as seriously and frequently to meditate upon our dissolution,

well-doing, and our weakness must therefore be supported, that we forsake not the path of virtue, with more shame, than if we had never entered it. Our ignorance is to be informed, that we may know the right way; (a) our flesh tamed, that we may not deviate into by-paths; our infirmity animated, that when we have walked in the narrow way (b) for some time, we may neither stop nor turn away, nor having set our hands to the plough, look back; (c)² but “*rejoice as a strong man to run a race,*” (d) “*forgetting those things which are behind, and reaching forth unto those things which are before,*” (e) until we lay hold of the prize, the crown laid up for them that persevere unto the end. To these three things will our rules be severally adapted.

the certain end of this frail body, and also of the immortality of our souls.” *Dr. More, Account of Virtue lib. 3. c. 3. s. xii.*

¹ George, Prince of Anholt, a disciple of Luther’s, prayed that God would incline his heart to the truth, saying “deal with thy servant according to thy mercy, and instruct me in righteousness.” (*died An. 1553.*)

“It is impossible for him not to find the truth, who seeks it with all his heart and power.”

² “Christ often compares his word to seed, and the time of gaining others to the faith to the harvest. Now of the ploughers, and sowers of the seed it was said proverbially, ‘he is no good ploughman, or seedsman who being at work looketh back,’ because his furrows will not be straight, nor his seed cast even from him. Whence they require of such a one, first, that he should stoop; for then he cannot look back, according to that of Pliny, ‘*Arator nisi incurvus prævaricatur.*’ *Hist. Nat. l. 18. c. 19.* Secondly, that he should look straight before him, not back on his associates.

“This Christ applies to the spiritual husbandry; to which he that applies himself must *forget the things which are behind, and reach forth unto those things which are before.*” *Phil. iii. 13. Whitby, Paraphrase and Commentary on the New Testament. Luke ix. 62. p. 398.*

(a) Psalm cxix. 17—19.

(b) Matt. vii. 14.

(c) Luke ix. 62.

(d) Psalm xix. 5.

(e) Phil. iii. 13.

RULE I.

The necessity of Faith.

SINCE faith (a) ¹ is essential to our salvation by Christ, it ought to be our first care to entertain the highest opinion of him,

¹ ‘ Reason to faith obedient homage pays,
Nor clouds with human wit, diviner rays
Of wisdom infinite.”

Tolson, Moral Emblems vol. 1. Em. xxi.

“ Reason never shows itself more reasonable, than in ceasing to reason on things above reason.” *Sir Philip Sidney.*

What presumption for a finite being to judge of infinity ! as well might he attempt to fathom the ocean with a yard of cable.

“ Neither in the flint alone or in steel alone any fire is to be seen, or extracted but by conjunction, and collision ; so not by faith alone, or by good works alone is salvation attained, but by joining both.” *Peter Chrysologus. An. 440.*

“ What doth it profit, my brethren, though a man say he hath faith, and have not works ? can faith save him ? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled : notwithstanding ye give them not those things which are needful to the body : what doth it profit ? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works : show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God ; thou doest well : the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead ? Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect ? Ye see then how that by works a man is justified and not by faith only. For as the body without the spirit is dead, so faith without works is dead also.” James ii. 14. 22. 24. 26. Matt. vii. 21.

(a) Heb. xi.

and the Scriptures inspired by his Spirit. And our belief ought to be expressed, not by our lips only, (a) or in a cold, careless manner, but we should be sincerely persuaded, that there is not one jot or tittle in them, but highly concerns our eternal salvation. Be not moved, though you see a great part of mankind live, as if there were neither Heaven nor Hell, or as if these things were old wives' tales, fit only to frighten, or influence children. Let your faith support you. (b) ¹ For that cannot be false, which Truth itself has asserted; and that which God has foretold shall, and must come to pass. If you believe a God, (c) you must believe him to be true. (d) ² Lay it down

¹ "As a rock, though winds and waves beat against it, is immovable, so faith grounded upon the Rock of Christ holds out in all temptations, and spiritual combats." *Chrysostom. (An. 400)*

² No Nation was ever so savage, and wicked as to deny the existence of a God; it was reserved for men enjoying the advantages of civilization, boasting of superior reason, and assuming the proud title of *philosophers* and *illuminati*; and "*who, professing themselves wise, become fools.*" Rom. i. 22.

"O ye fall'n!

Fall'n from the wings of reason, and of hope!
 Erect in stature, prone in appetite!
 Patrons of pleasure, posting into pain!
 Lovers of argument, averse to sense!
 Boasters of liberty, fast bound in chains!
 Lords of the wide creation, and the shame!
 More senseless than the irrationals you scorn.
 In the coarse drudgeries and sinks of sense
 Your souls have quite worn out the make of Heaven,
 By vice new cast and creatures of your own:
 But tho' you can deform, you can't destroy;
 To curse, not uncreate, is all your power."

Young, Night vii.

The wisest heathens entertained some just ideas of his nature and attributes.

(a) Luke vi. 46.

(b) Heb. vi. 19.

(c) Rom. i. 18—20.

(d) 1 John v. 20.

then for certain, and more to be depended upon, than any thing,

Plato (who flourished 400 B. C.) mentions the *most divine word* which he calls the cause of beings, and confesses that our welfare in this world, and happiness in the next, depend upon our knowledge of this *word*, which alone is able to open to us the knowledge of the most sublime truths. *Tom. 2. p. 986. ib. 3. p. 323.* Compare this with *John 1. Vide Clerc's Grotius b. 1. s. 16.*

“And calls God, one and *Truth* itself.” *Crit. p. 57.*

“The most excellent being cannot but produce the most excellent effects.” *Ib. in Tim. p. 1047. ed. Ficini.*

“All things were produced by a divine power with infinite wisdom and reason.” *Ib. Sophist. p. 185. ed. Fic.*

Thales declared “God is the eldest being unbegotten; the world the most beautiful, because it is God’s workmanship.” *Vide Diog. Laer.*

Socrates, after describing the admirable structure of man, said to Aristodemus, “Can you yet hesitate to determine whether it be an effect of providence or of chance? I doubt not in the least, replied Aristodemus, and the more I earnestly contemplate these things, the more I am persuaded that all is the masterpiece of a great workman, who bears an extreme love to men.

“This is not all, said Socrates, answer me yet further: you are not ignorant that you are endued with understanding; do you then think that there is not elsewhere an intelligent being?

“Can it be said that this universe has been disposed in so much order without the aid of an intelligent being, and by mere chance?

“Know you not that the most ancient and wisest republics, and people are the most pious?

“O my dear Aristodemus, consider that thy mind governs thy body as it pleases; inlike manner we ought to believe, that there is a mind diffused throughout the universe, that disposes of all things as it pleases; thou must not imagine that thy weak sight can reach to objects that are several leagues distant, and that the eye of God cannot at one and the same time see all things; thou must not imagine that thy mind can reflect on the affairs of Athens, of Egypt, and of Sicily, and that the providence of God cannot at one and the same moment consider all things.

that there is no where to be found such infallible truth as in

“The deity sees all, hears all, is present every where, and takes care at the same time of all the parts of the universe.”

Zenophon adds, “by such discourses as these Socrates taught his friends never to commit any injustice, or dishonorable action, not only in the presence of men, but even in secret, and when they are alone.”

When Antiphon ridiculed the temperance of Socrates he magnanimously said, “If I am not greedy of dainties, if I sleep little, if I abandon not myself to any infamous amour ; the reason is, because I spend my time more delightfully in things whose pleasure ends not in the moment of enjoyment, and that make me hope besides to receive an everlasting reward.

“One would think, Antiphon, that thou believest happiness to consist in good eating and drinking, and in an expensive and splendid way of life ; I for my part am of opinion, that to have need of nothing at all is a divine perfection, and that to have need but of little is to approach very near the deity ; and hence it follows that as there is nothing more excellent than the deity, whatever approaches nearest to it, is likewise most near the supreme excellence.” *Zenophon, Mem. of Socrates. b. i.*

“And this supreme God who built the universe and who supports this great work, every part whereof is accomplished in beauty and goodness ; he who is the cause that none of its parts grow old with time, and that they preserve themselves always in an immortal vigor ; who is the cause besides that they inviolably obey his laws, with a readiness that surpasses our imagination ; he, I say, is visible enough in the many wondrous works of which he is author, but our eyes cannot penetrate even into his throne, to behold him in these great occupations, and in that manner it is that he is always invisible.

“If there be any thing in man that participates of the divine nature, it is his soul, which beyond all dispute, guides and governs him and yet we cannot see it ; let all this therefore teach you not to despise the things that are invisible, learn to know their power by their effects, and to honor the deity.” *Ib. b. iv.*

Phocion, speaking of the omniscience of God, sublimely says, “I wish all men were fully persuaded of this important truth, that

those books, which were inspired by the God of truth ; pro-

there is another life in which Providence, which rules the world, and sees the most secret motions of our heart, will punish vice, and reward virtue ; this doctrine, which stands founded on the divine justice, which our reason rejoices in, and which is so adapted to our wants, is terrible only to our passions. It is to amaze and stagger by paradoxes, or to shake off the yoke of a salutary dread, that the sophists have disowned that supreme Being, who is the universal principle, and whose name is written in indelible characters on every part of his infinite works. They have ridiculously advanced that chance made all things, and superintends all things, or rather superintends nothing. For the ease of I know not what slothful, and sensual deities of their own making, they deny that they give themselves any concern about the confusion and bustle of this low earth. If the gloomy river which nine times surrounds the mansion of the dead, those ever flowery fields, audacious Ixion's wheel, Prometheus's vulture, and the Eumenides with their serpents, be but ingenious fictions, am I therefore to conclude that no manner of recompence awaits virtue, nor punishment vice, after death ; and that it is downright folly to put ourselves to the trouble of checking our passions, and cultivating virtue ?

“ It is not without conflict, and even fears, that we commit the first act of injustice, the soul recoils, and often cannot be brought to it ; in a word guilt has its degrees, and it is by gradual practice that a villain is inured to villainy. First, he makes himself familiar with ideas of guilt, then hatches means for eluding the magistrates' watchfulness, and the strictness of the laws ; in planning an act of injustice, we come to be pleased with it, we hug ourselves for the artifice, we anticipate the pleasure of its execution, and at length carry it through boldly and without any remorse. Whereas had the criminal known that there is a judge from whom nothing can be concealed, and whose punishments he could not escape, fear must have produced a good effect in his heart whilst impressible, and have restrained his passions when they were yet sensible of a superior sway.

“ The sophists, my dear Aristias, cavil loudly that religion and virtue do not go together ; that they who are distinguished for the former have little of the latter, but they quite mistake the point, dignifying with the appellation of religion, what in reality is only

superstition, or hypocrisy, or at best form. They give the name of a pious man to that oaf, who takes up with some ceremonies and expiations without any knowledge of what heaven enjoins or forbids, and to that knave who makes a show of fearing the gods, that he may the better deceive men.

"I am not ignorant how very much we are slaves to our senses. Passions unquestionably so disorder our reason as to warp us aside from the fear of God: still is that fear an additional check; besides, their ebriety is not perpetual; reason has its instants of reflection, when the thoughts of a vindictive God must make the guilty shudder, and fill him with salutary perturbation; at last comes on senility, the passion droops, and religious sentiments at least cause those evils to be repaired, which they came too late to prevent. We lament, we detest, our error, and set patterns of virtue by which young men may learn their duty." *Phocion's Conversations, by Nicocles, Conv. iii.*

Nicocles describes Aristias, who applied to Phocion to instruct and guide him to unsophisticated Truth, "as a young man naturally of the happiest dispositions, but whose mind the Sophists had begun to vitiate. He has the volatility of a coxcomb who imagines himself profoundly acquainted with weighty truths, because his opinions are singular; and full of himself for his fortitude in throwing off some vulgar prejudices." *Ib. Convers. i.*

What a fine representation of *modern illuminati*! may such complete the likeness, by imitating the candor of Aristias, and embracing truth!

Aristotle (340 B. C.) described God as "incorporeal." *Diog. in Vita Aristot.* "The first mover of all things." *Metaphys.*

In his History of the World, he says, "He is the Father of gods and men; he is the maker and preserver of all things that are in the world." "It is impossible for any thing to come out of nothing." *Ib. Physic. l. iv.*

And Galen, (150 A. D.) after diligently anatomizing the body, exclaimed, "Here truly do I make a song in the praise of our Creator, for that, of his own accord, it hath pleased him to adorn and beautify his things better than any art could effect or imagine." *l. v. de usu part.*

"There is no man whatsoever, who makes any use of his reason, but may easily become more certain of the being of a Supreme

independent cause, than he can be of any thing else besides his own existence. For how much thought soever it may require to demonstrate the other attributes of such a Being, as it may do to demonstrate the greatest mathematical certainties; yet as to its existence, that there is somewhat eternal, infinite, and self-existing, which must be the cause and original of all other things; this is one of the first and most natural conclusions, that any man, who thinks at all, can frame in his mind: and no man can any more doubt of this, than he can doubt whether twice two be equal to four. It is possible indeed a man may in some sense be ignorant of this first and plain truth, by being utterly stupid, and not thinking at all: (for though it is absolutely impossible for him to imagine the contrary, yet he may possibly neglect to conceive this. Though no man can possibly think that twice two is not four, yet he may possibly be stupid, and never have thought at all whether it be so or not.)" *Clarke, Discourse concerning the Being and Attributes of God, the Obligations of Natural Religion, and the Truth and Certainty of the Christian Revelation, p. 20.*

Cicero, discoursing of a future state, observes, "These and the like contemplations had such an effect upon Socrates, that when he was tried for his life, he neither desired an advocate to plead his cause, nor made any supplication to his judge for mercy; and on the very last day of his life, made many excellent discourses upon the subject; and a few days before, when he had an opportunity offered him to escape out of prison, he would not avail himself of it, for thus he believed, and thus he taught; that when the souls of men depart out of their bodies, they go two different ways, the virtuous to a place of happiness, and the wicked and the sensual to misery." *Tusc. lib. i. s. xxix. xxx.*

And declares the immortality of the soul proved "by the consent of all antiquity, who discerned truth more clearly in proportion as they were nearer their original and divine extraction. Therefore this principle, that there was sense after death, was deeply ingrafted in our forefathers. Death was not an annihilation, but a removal and change of Life." *Tusc. l. i. s. xii.*

"Many have unworthy conceptions of God arising from corrupt custom, yet all agree in this faith, that there is a divine nature and power; nor is this opinion the result of their conference, or combination, or founded upon custom, or laws." *Ib. s. xiii.*

"As we conceive the being of God by natural instinct, but collect his nature and attributes by rational deductions, so that souls subsist in a separate state we judge by the consent of all nations; what mansions they inhabit, and what their essential qualities are, we must learn." *Ib. s. xvi.*

"Heaven is her natural home, where she will have arrived at her own similitude, where she will want nothing.

"Doubtless blessed shall we be when divested of these bodies; we shall with them have put off their craving desires, and fond emulations; we shall employ ourselves in contemplating the wonderful effects of nature, and discerning their causes." *Ib. s. xix.*

"When the soul shall be by herself, nothing shall prevent her discovering every object according to its proper nature." *Ib. s. xx.*

"For my part, when I examine the nature of the soul, it seems a far more difficult and obscure speculation what the soul should be when confined to this body as in a strange house, than what it should be when escaped, and arrived at Heaven, as its proper home."

"God is an incorporeal spirit." *Ib. s. xxii.*

"When I consider the faculties with which the human mind is endued; its amazing celerity; its wonderful power of recollection, and sagacity in discerning future events; together with its numberless discoveries in the several arts and sciences, I feel a conviction that this active, comprehensible principle, cannot possibly be of a mortal nature.

"Tell me, my friends, whence is it that the wisest men meet death with the most perfect equanimity; while the ignorant see its approach with the utmost alarm and reluctance? Is it not because the more enlightened the mind is, and the farther it extends its views, the more clearly it distinguishes in the hour of dissolution, (what vulgar souls are too short sighted to discover) that it is taking its flight into some happier region?

"In short, I consider this world as a place, which nature never designed for my permanent abode; and I look upon my departure out of it, not as being driven from my habitation, but as leaving my inn.

"O happy day, when I shall go to that blessed assembly of spirits, and depart out of this wicked and miserably confused world."

De Senectute.

Ch. Ma.

E

Maximus Tyrius, Dissert. 41. observes, "degenerate souls are buried in their bodies, like insects in their holes, and are in love with their lurking places." *p.* 495.

"The health of the body is but uncertain and temporary, that of the soul solid and immortal." *Ib.* *p.* 491.

Cicero exclaims, "Wilt thou, when God, or nature, hath given thee a soul, than which nothing is more excellent and divine, so debase thyself as to suppose there is no difference between thee and a beast?" *Paradox.* *p.* 217.

"Consider you are not mortal, but only thy body is so; the mind is the man, and not that bodily figure which you can point at with your finger." *De Somn. Scip.* 233. *et vide Tusc. lib. i.* 343.

"What is nature but God." *Seneca de Benef.* iv. 7.

Aristotle says, "It remains that the rational or intellectual soul can only enter from without, as being of a nature purely divine." *De generatione Animal.* lib. 2. *c.* 3.

Anaxagoras divided his estate amongst his relatives and friends, and when they censured him, and inquired, "why leave us for your philosophical contemplations, have you no regard for your country?" pointing to heaven he replied, "yes, the greatest care of all." *Laert.* *p.* 34. *Val. Max.* 5. 10. *ext.* 3. *et* 7. 2. *ext.* 8.

Anaxarchus, a Thracian philosopher, told the tyrant Nicocreon, King of Cyprus, who pounded him in a mortar, "You may break in pieces the prison of Anaxarchus, himself you cannot hurt." *Laert.* 252. *Vide Cic. N. D.* 3. 33. *Tusc.* 2. 22. *Val. Max.* 3. 3.

"The notices that God has been pleased to give us of himself are so many, and so obvious, in the constitution, order, beauty and harmony, of the several parts of the world; in the frame and structure of our own bodies, and the wonderful powers and faculties of our souls; in the unavoidable apprehensions of our own minds, and the common consent of all other men; in every thing within us, and every thing without us; that no man of the meanest capacity and greatest disadvantages whatsoever, with the slightest and most superficial observation of the works of God, and the lowest and most obvious attendance to the reason of things, can be ignorant of him, but he must be utterly without excuse. He may not indeed be able to understand, or be affected by, nice and metaphysical demonstrations of the being and attributes of God: but then, for the same reason, he is obliged also not to suffer himself to be

shaken and unsettled, by the subtle sophistries of sceptical and atheistical men, which he cannot perhaps answer, because he cannot understand. But he is bound to adhere to those things which he knows, and those reasonings he is capable to judge of; which are abundantly sufficient to determine and to guide the practice of sober and considering men." *Clarke, Disc. i. p. 140.*

"But this is not all. God has moreover finally, by a clear and express revelation of himself, brought down from Heaven, by his own Son, our blessed Lord and Redeemer; and suited to every capacity and understanding; put to silence the ignorance of foolish, and the vanity of sceptical and profane men; and by declaring to us himself his own nature and attributes, has effectually prevented all mistakes, which the weakness of our reason, the negligence of our application, the corruption of our nature, or the false philosophy of wicked and profane men, might have led us into; and so has infallibly furnished us with sufficient knowledge to enable us to perform our duty in this life, and to obtain our happiness in that which is to come." *Ib. p. 140.*

"*The fool hath said in his heart there is no God.*" Ps. xiv. 1.

Bentley in his most admirable confutation of Atheism, alluding to the great folly of men educated "in a religion that instructed them in the knowledge of a Supreme Being," permitting their principles to be destroyed by the sophistry of Atheists and Deists, observes, "What then is Heaven itself, with its pleasures for evermore, to be parted with so unconcernedly? Is a *crown of righteousness*, (2 Tim. iv. 8) a *crown of life*, (James i. 12) to be surrendered with laughter? Is an *exceeding and eternal weight of glory* (2 Cor. iv. 17) too light in the balance against the hopeless death of the Atheist, and utter extinction? 'Twas a noble saying of the Emperor Marcus, that he would not endure to live one day in the world, if he did not believe it to be under the government of Providence." *Serm. 1.*

The heathen Protin exclaimed, "I will praise God in those things, which I understand, and I will admire him in those things, which I understand not; for I see that I myself often do things wherein my servants are blind, and conceive no reason; as also I have seen little children cast into the fire jewels of great price, and their fathers' writings of great learning and wisdom, for that they were not of capacity to understand the value of the things."

Montesquieu says, "The pious man and the atheist always talk of religion; the one speaks of what he loves, the other of what he fears." *Spirit of Laws*, b. 25. c. 1.

Even Epicurus dreaded the thoughts of God and death. *Vide Laert. in Epicur.* 297. Whence Stillingfleet observed, "How hard is it for an Epicurean to silence his conscience, after he has prostituted it: for, whatever there be in the air, there is an elastical power in conscience, that will bear itself up, notwithstanding the weight that is laid upon it." *Orig. Sacr.* b. iii. c. i. p. 230.

"Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, what makest thou? or thy work, he hath no hands?—I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. Isa. xlv. 9. 12.

"Beyond all credulity, therefore, is the credulousness of the Atheist, whose belief is so absurdly strong as to believe that chance should make the world, when it cannot build a house; that chance should produce all plants, when it cannot paint a landscape; and that chance should form all animals, both rational and irrational, when it cannot so much as make a watch or any other lifeless machine."

Does not the modern *Sophist*, or *Illuminati*, stand convicted and appalled at his horrid depravity? he must—he does—let him not despair, for mercy is an attribute of his heavenly Father; but instantly bend the hitherto stubborn knee, and implore pardon of the offended majesty of God; the precious blood of Jesus Christ, and penitential tears will blot out the foul crime, and rejoicing angels hail his conversion. *Luke xv.* 7—10.

Some reject revelation, and "sit in darkness and the shadow of death," *Ps.* cvii. 10. and imitate the rebellious Jews, "who refused to hearken and pulled away the shoulder, and stopped their ears, that they should not hear; yea they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the God of Hosts: therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts: but I scattered them with a whirlwind among all the nations whom they knew not." *Zech.* vii. 11-14.

How exactly does our Saviour describe the motives of such :
"This is the condemnation, that light is come into the world ; and men loved darkness rather than light, because their deeds were evil ; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd : but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 19-21.

And St. Paul, *"But if our gospel be hid, it is hid to them that are lost : in whom the god of this world, (the Devil) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."* 2 Cor. iv. 3. 4.

"With insolence and impotence of thought,
 Instead of racking fancy, to refute,
 Reform thy manners, and the truth enjoy.—
 But shall I dare confess the dire result ?
 Can thy proud reason brook so black a brand ?
 From purer manners, to sublimer faith,
 Is nature's unavoidable ascent ;
 An honest Deist, where the gospel shines,
 Matur'd to nobler, in the Christian ends."

Young, Night vii.

"Let the Deist read the sermons and exhortations of our Saviour, as delivered in the Gospels ; and the discourses of the Apostles, preserved in their Acts and their Epistles ; and try if he can withstand the evidence of such a doctrine, and reject the hopes of such a glorious immortality so discovered to him. The heathen philosophers, those few of them, who taught and lived up to the obligations of natural religion, had indeed a consistent scheme of Deism, so far as it went ; and they were very brave and wise men, if any of them could keep steady and firm to it. But the case is not so now. The same scheme of Deism is not any longer consistent with its own principles, if it does not now lead men to embrace and believe revelation, as it then taught them to hope for it. Deists, in our days, who obstinately reject revelation when offered to them, are not such men as Socrates and Tully were ; but, under pretence of Deism, it is plain they are generally ridiculers of all that is truly excellent even in natural religion itself. Could we see a Deist,

whose mind was heartily possessed with worthy and just apprehensions of all the attributes of God, and a deep sense of his duty towards that supreme author and preserver of his being ; could we see a Deist, who lived in an exact performance of all the duties of natural religion ; and by the practice of righteousness, justice, equity, sobriety, and temperance, expressed in his actions, as well as words, a firm belief and expectation of a future state of rewards and punishments : in a word, could we see a Deist, who with reverence and modesty, with sincerity and impartiality, with a true and hearty desire of finding out and submitting to reason and truth, would inquire into the foundations of our belief, and examine thoroughly the pretensions, which pure and uncorrupt Christianity has to be received as a divine revelation ; I think we could not doubt to affirm of such a person, as our Saviour did of the young man in the gospel, that he was "*not far from the kingdom of God,*" (Mark xii. 34.) and that being willing "*to do his will, he should know of the doctrine, whether it was of God.*" John vii. 17.—*Clarke, ib. p. 31.*

"There was plainly wanting a divine revelation, to recover mankind out of their universally degenerate estate into a state suitable to the original excellency of their nature : which divine revelation, both the necessities of men, and their natural notions of God, gave them reasonable ground to expect and hope for ; as appears from the acknowledgments which the best and wisest of the heathen philosophers themselves have made of their sense of the necessity and want of such a revelation ; and from their expressions of the hopes they had entertained, that God would some time or other vouchsafe it unto them." *Ib.* 197.

"There was a necessity of some particular divine revelation, (*Plato in Epinomide*) to make the whole doctrine of religion clear and obvious to all capacities, to add weight and authority to the plainest precepts, and to furnish men with extraordinary assistances to enable them to overcome the corruptions of their nature. And without the assistance of such a revelation, 'tis manifest it was not possible that the world could ever be effectually reformed ; 'Ye may c'en give over,' saith Socrates, (*Plato in Apol. Socrat.*) 'all hopes of amending men's manners for the future, unless God be pleased to send you some other person to instruct you.' And Plato,

‘Whatever,’ saith he, (*Plato de Republ. lib. 6.*) ‘is set right and as it should be, in the present evil state of the world, can be so only by the particular interposition of God.’” *Ib. p. 200.*

“It seems best to me, saith Socrates (*Plato in Alcibiade 2.*) to one of his disciples, that we expect quietly ; nay it is absolutely necessary, that we wait with patience, till such time as we can learn certainly, how we ought to behave ourselves both towards God and towards men. When will that time come, replies the Disciple, and who is it that will teach us this? For methinks I earnestly desire to see and know who the person is that will do it. It is one, answers Socrates, who has now a concern for you. But in like manner, as Homer relates that Minerva took away the mist from before Diomedes’ eyes, that he might be able to distinguish one person from another ; so it is necessary that the mist which is now before your mind, be first taken away, that afterwards you may learn to distinguish rightly betwixt good and evil ; for, as yet, you are not able to do it. Let the person you mentioned, replies the Disciple, take away this mist, or whatever else it be, as soon as he pleases ; for I am willing to do any thing he shall direct, whosoever this person be ; so that I may but become a good man. Nay, answers Socrates, that person has a wonderful readiness and willingness to do all this for you. It will be best then, replies the Disciple, to forbear offering any more sacrifices till the time that this person appears. You judge very well, answers Socrates, it will be much safer so to do, than to run so great a hazard of offering sacrifices, which you know not whether they are acceptable to God or no. Well then, replies the Disciple, we will then make our offerings to the gods, when that day comes ; and I hope, God willing, it may not be far off.” *Ib. p. 203*

They confessed that the truth was hid from them, “as it were in unfathomable depth, that even the things which in themselves were of all others the most manifest, the natural understanding was of itself unqualified to find out and apprehend, as the eye to behold the light of the sun.” *Aristot. Metaph. lib. ii. chap. 1.*

Simmias, a disciple of Socrates, remarked, “It is impossible, or at least very difficult, to know the truth in this life ; one of these two things must be done ; we must either learn the truth from others, or find it out ourselves. If both ways fail us, amidst all human reasons, we must fix upon the strongest and most forcible, and trust to that as to a ship, whilst we pass through this stormy

sea, and endeavour to avoid its tempests and shelves, till we discover one more firm and sure, such as a *revelation*; upon which we may happily accomplish the voyage of this life, as in a vessel that fears no danger." *Plato in Phedon.*

"There goes a tradition in China, that when Confucius (*flour. An. 500. B. C.*) was complimented upon the excellency of his philosophy, and his own conformity thereto, he modestly declined the honour that was done him, and said that 'he greatly fell short of the most perfect degree of virtue, but that in the west the Most Holy was to be found.' Most of the missionaries who relate this, are firmly persuaded that Confucius foresaw the coming of the Messiah, and meant to predict it in this short sentence; but whether he did or no, it is certain that it has always made a very strong impression upon the learned in China." *Vide Morals of Confucius, abr. p. 44. London. 1691.*

Philosophy was confined to a few; and, as Origen well observed, "none but men of parts and learning, of study and liberal education, had been able to profit by the sublime doctrine of Plato, or the subtle disputations of other philosophers; whereas the doctrine of morality, which is the rule of life and manners, ought to be plain, easy and familiar, and suited fully to the capacity of all men." *Origen, advers. Cels. lib. 6.*

"Besides the truths they taught were single and scattered," (*Justin apol. 1.*) "and they differed so much that Austin, out of Varro, reckons two hundred and eighty opinions concerning the chief good or final happiness of man."

"Another reason of its insufficiency was, that it required authority, as they were only the precepts of men, however reasonable." *Lactantius, lib. 3.*

"But what are these,

Or what are their imperfect images
Of things celestial, to the glorious train
Of apostolic saints, and that rich vein
Of wisdom infinite, which sweetly flow'd
From Truth's eternal spring, the mouth of God?
There dwells all learning, there the thirsty soul
May drink her fill, and taste the mighty all
Of knowledge unconfined, and love supreme,
Divinely flowing in that sacred stream.

There all is pure, thence nature perfect grown,
Can wing new glorious worlds, and make their joys her own.

Tolson, Moral Emblems, Em. ii. vol. 1.

The gospel only can reform mankind. Lactantius exultingly exclaims, "Give me a man that is angry, furious and passionate, and with a few words of God I will render him as meek and quiet as a lamb. Give me one that is lustful, filthy and vicious, and you shall see him sober, chaste and continent."

"So great is the power of divine wisdom, that being infused into the breast of a man, it will soon expel that folly, which is the great parent of all vice and wickedness." *Lib. 3. de fals. Sapientia, c. 26. p. 288.*

Arnobius, (*An. 297.*) urging the triumphant power and efficacy of Christianity, says, "Who would not believe it when he sees in how short a time it has conquered so great a part of the world, when men of so great wit and parts, orators, grammarians, rhetoricians, lawyers, physicians, and philosophers, have thrown up those former sentiments, of which but a little before they were so tenacious, and have embraced the doctrine of the gospel." *Advers. Gent, lib. ii, p. 21.*

"Theodoret, (*An. 440.*) discoursing against the Gentiles, of the excellency of the laws of Christ, above any that were given by the best philosophers, or wisest heathens; instances whole nations whom Christianity had reclaimed from the most brutish and savage manners. "So great a change did the laws of Christ make in the manners of men, and so easily were the most barbarous nations persuaded to receive them; a thing which Plato, though the best of all philosophers, could never effect among the Athenians, his own fellow citizens; who could never induce them to govern the commonwealth according to those laws and institutions which he had prescribed them." *De Curand. Græc. affectib. Serm. 9. de Leg. p. 128.*—See their barbarous manners detailed in *Cic. Tusc. l. i. s. xlv.*

Minutius Felix, refuting the calumnies of the Gentiles against Christianity, (*An. 230.*) says, "We Christians do not measure wisdom by men's habits, but by the minds and tempers, and do not speak great things, but live them; having this to boast of, that we really attain to those things, which the philosophers earnestly sought, but could not find." *Dial. p. 31.*

Lactantius, discoursing of the heathen wickedness, says, "Which

of these things can be objected to our people, whose whole religion is to live without spot or blemish." *De Justit. l. v. c. ix. p. 485.*

"The Christian religion, considered in its primitive simplicity, and as taught in the Holy Scriptures, has all the marks and proofs of its being actually and truly a divine revelation, that any divine revelation, supposing it was true, could reasonably be imagined or desired to have." *Clarke, ib. p. 220.*

"The practical duties which the Christian religion enjoins, are all such as are most agreeable to our natural notions of God, and most perfective of the nature, and conducive to the happiness and well-being of men: that is, Christianity even in this single respect, as containing alone and in one consistent system, all the wise and good precepts, (and those improved, augmented and exalted to the highest degree of perfection,) that ever were taught singly and scatteredly, and many times but very corruptly, by the several schools of the philosophers; and this without any mixture of the fond, absurd and superstitious practices of any of those philosophers; ought to be embraced and practised by all rational and considering Deists, who will act consistently, and steadily pursue the consequences of their own principles; as at least the best scheme, and sect of philosophy, that ever was set up in the world; and highly probable, even though it had no external evidence, to be of divine original." *Ib. p. 222.*

"The motives by which the Christian religion enforces the practice of the duties it enjoins, are such as are most suitable to the excellent wisdom of God, and most answerable to the natural expectations of men." *Ib. p. 232.*

"The peculiar manner and circumstances, with which the Christian religion enjoins the duties, and urges the motives, before mentioned, are exactly consonant to the dictates of sound reason, or the unprejudiced light of nature; and most wisely perfective of it." *Ib. 239.*

"As this revelation, to the judgment of right and sober reason, appears even of itself highly credible and probable; and abundantly recommends itself in its native simplicity, merely by its own intrinsic goodness and excellency, to the practice of the most rational and considering men, who are desirous in all their actions to have satisfaction, and comfort and good hope, within themselves, from the conscience of what they do; so it is moreover positively and

directly proved, to be actually and immediately sent us from God; by the many infallible signs and miracles, which the author of it worked publicly as the evidence of his divine commission; by the exact completion both of the prophecies that went before concerning him, and of those that he himself delivered concerning things that were to happen after; and by the testimony of his followers; which in all its circumstances was the most credible, certain, and convincing evidence, that was ever given to any matter of fact in the world." *Ib.* 296.

"Lastly, they who will not, by the arguments and proofs before mentioned, be convinced of the truth and certainty of the Christian religion, and be persuaded to make it the rule and guide of all their actions; would not be convinced, (so far as to influence their practice, and reform their lives,) by any other evidence whatsoever; no not though one should rise on purpose from the dead (*Luke* xvi. 31.) to endeavour to convince them." *Ib.* 336.

Truth will force its way upon our death-bed—at that awful period the Christian is calm, free from torturing doubts.

The profligate Earl of Rochester, previous to his conversion, confessed, "that whether the business of religion was true or not, he thought those who had the persuasions of it, and lived so that they had quiet in their conscience, and believed God governed the world, and acquiesced in his providence, and had hopes of an endless blessedness in another state, the happiest men in the world; and said he would give all that he was master of, to have those persuasions, and the supports and joys that must follow from them."

"After hearing the 53d chapter of *Isaiah*, and comparing it with the history of our Saviour's passion, he felt an inward force, which so enlightened his mind, and convinced him, that he could resist it no longer."

He heartily repented of his impiety, implored forgiveness, and died in a firm belief of Christianity, 26 July, 1680. *Vide Burnet, Life of Rochester.*

Addison on his death-bed sent for Lord Warwick, a young man of very irregular life and loose opinions; and when his Lordship with great tenderness desired to hear his last injunctions, told him, "I have sent for you, that you may see how a Christian can die."

"The chamber where the good man meets his fate
Is privileg'd beyond the common walk

Of virtuous life, quite in the verge of Heav'n.

Fly ye profane ! if not, draw near with awe." *Young, Night ii.*

Grotius, after producing irrefragable evidence of the truth of Christianity, says, "These arguments are drawn from matter of fact ; we come now to those which are drawn from the nature of the doctrine ; certainly all manner of worship of God must be rejected, which can never enter into any man's mind, who has any sense of the existence of God, and of his government of the creation ; and who considers the excellency of man's understanding, and the power of choosing moral good or evil, with which he is endued, and consequently, that the cause as well of reward as punishment is in himself ; or else he must receive this religion, not only upon the testimony of the facts, which we have now treated of, but likewise for the sake of those things that are intrinsical in religion, since there cannot be any produced, in any age or nation, whose rewards are more excellent, or whose precepts are more perfect, or the method in which it was commanded to be propagated more wonderful." *Grotius, lib. 2. s. 8.*

Clarke, in answer to the question, why are you a Christian ? says, "Not because I was born in a Christian country and educated in Christian principles ; not because I find an illustrious Bacon, Boyle, Clarke, and Newton, among the professors and defenders of Christianity ; not merely because the system itself is so admirably calculated to mend and exalt human nature ; but because the evidence accompanying the gospel has convinced me of its truth."

"That there was a general expectation that at Judea a person should arise to be governor of the world, is expressly affirmed by Suetonius and Tacitus ; that such a person as Jesus of Nazareth lived there, is acknowledged by all authors, Jewish and Pagan." *Tacitus, lib. 21.*

The star at his birth, and the journey of the wise men, is mentioned by Chalcidius, the Platonist, in his commentary on Timæus. See *Le Clerc's Grotius, lib. 3. s. 14.*

Herod ordering all children under two years of age to be destroyed, is related by *Macrobius, lib. 2. c. 4.*

"The miracles are related by Celsus, (see book ii. of Origen) and Julian, (see book vi. of Cyril) and the authors of the Jewish Talmud, the most implacable enemies of Christianity." *Grotius, lib. 2. s. 5.*

"The crucifixion is mentioned by Tacitus." *Book xv.*

mulgated by the holy prophets ; (a) sealed by the blood of the martyrs ; ¹ believed by pious men for ages ; delivered by Christ incarnate in word, and obeyed in deed ; (b) ratified by miracles ; (c) ² acknowledged with horror by devils ; (d) and lastly, which are so consistent with the law of nature, and with themselves, and produce such important effects upon those who

¹ Justin Martyr, a Platonic Philosopher, convinced by the virtue and courage of the martyrs, of the truth of christianity, embraced it. *Apol.* 1. p. 50. (*An.* 155)

When Polycarp, disciple to St. John, and Bishop of Smyrna, was at the place of execution, and the proconsul endeavoured to persuade him to renounce Christ, saying, "I will order you to be consumed by fire unless you change your mind"—Polycarp replied "you threaten with a fire that burns for an hour ; but are ignorant of that fire of the future judgment, and eternal punishment, which is reserved for the impious. But why delay? order which you will." When they wished to nail him to the stake, he said, "Let me be as I am, for he that gives me strength to endure the fire, will also grant that I shall continue within the pile unmoved and undisturbed, by reason of my pain, even without your securing me with nails." (*An.* 170.) *Euseb. Hist. Eccles. Lib.* iv. c. xv.

Ignatius, Bishop of Antioch, who suffered martyrdom in the eleventh year of Trajan, said, "Let fire, the cross, the assaults of wild beasts, the pulling asunder of bones, the cutting off limbs, the stamping in pieces of the whole body, the punishment of the devil come upon me, so that I may obtain Jesus Christ." *Ib. lib.* iii. c. xxxvi.

Dionysius Areopagita, a noble Athenian, who was converted by St. Paul, (*Acts* xvii. 34.) and ordained Bishop of Athens, at the place of execution exclaimed, "O Lord God Almighty, thou only begotten Son, and holy spirit, O sacred Trinity which art without beginning, and with whom is no division, receive the soul of thy servant in peace, who is put to death for thy cause and gospel." (*An.* 96. aged 110.)

² "The true definition of a miracle, in the theological sense of

(a) Luke xvi. 31. 2 Peter i. 20, 21. (b) Matt. xxvii. 35.

(c) Matt. viii.

(d) Mark i. 24.

read them with attention and reverence. ¹ If these great arguments are compatible with no other writings, what imprudence to waver in our faith? Reason only by analogy. Did not the prophets foretel wonderful things of Christ? (e) And which of them was not fulfilled? And shall he who deceived you not in those events, deceive you in other matters? If by such thoughts as these you often fan the holy flame of faith, and beseech God to give you an increase thereof, I should wonder if you could continue vicious. What man can be so desperately wicked, as not to start back and abhor sin, if he believes, that

the word, is this; that it is a work effected in a manner unusual, or different from the common and regular method of Providence, by the interposition either of God himself, or of some intelligent agent superior to man; for the proof or evidence of some particular doctrine, or in attestation to the authority of some particular person. And if a miracle so worked, be not opposed by some plainly superior power; nor be brought to attest a doctrine either contradictory in itself, or vitious in its consequences; (a doctrine of which kind, no miracles in the world can be sufficient to prove;) then the doctrine so attested must necessarily be looked upon as divine, and the worker of the miracle entertained as having infallibly a commission from God." *Clarke Evidences of Natural, and Revealed Religion* p. 316.

"There can be nothing plainer in the world than that God purposed to give his Son Jesus, and his Apostles credit with the people to whom they were sent, by giving them the power of working miracles; that is, God intended the people should believe Christ, and his Apostles declaring the will of God, upon the account of the miracles they saw them work, which works no man could do, excepting God were with him." *Fleetwood On Miracles*, p. 157.

¹ "What religion can be truer, more useful, powerful, just than this, which renders men meek, speakers of truth, modest, chaste, charitable and kind to all, as if most nearly related." *Arnobius advers. gent. lib. 4. p. 67. (An. 297.)*

by a few momentary gratifications here, he incurs, not only the pangs of a bad conscience, but eternal torments: (a) and that good men, by a few privations and light afflictions, will obtain not only the manifold blessings of a good conscience here, but a happy immortality hereafter? (b)

RULE II.

Of Irresolution.

REPOSE entire confidence in the promises of God: and seriously resolve to run the race of salvation, (c) and be content to part with life or fortune for the sake of Christ. When you aim at this high mark, let not your friends, the allurements of the world, nor your business divert your purpose. The chain of worldly affairs must be cut, whenever it cannot be disentangled. (d) ¹ The flesh pots of Egypt must be no temptation

¹ “It is not enough to begin for a little while except we persevere in the fear of the Lord all the days of our lives, for in a moment we shall be taken away; take heed therefore that you do not make a pastime of, or disesteem the word of God. Blessed are they that whilst they have tongues use them to God’s Glory.” *Edward Deering* (died An. 1576.)

“The censure of preciseness and singularity, which the men of this world commonly charge upon good men, and the hatred and spite, wherewith they prosecute them, upon that very account, are both of them utterly senseless and extremely absurd. This has

(a) Matt. xxv. 41, 46.

(b) Heb. xii. 1–3.

(c) 1 Cor. ix. 24.

(d) Mark viii. 34–38.

to return. (a) You must flee out of Sodom without looking back ; for the woman looked behind and perished. (b) Lot, her husband, ventured not to stay in any part of the flat country, but escaped in all haste to the mountain, as he was commanded. The prophet cries, *flee out of the midst of Babylon* ; (c)

been an old grudge ; a very high charge indeed, and as notable an inference ; he lives otherwise, and better than we do, and therefore we must hate, and persecute him ; but this I say is a very absurd and unreasonable way of proceeding, for the ground of the business if sifted to the bottom comes to no more than this : they are angry with a man for not loving their company so well, as to be content to be damn'd for the sake of it ; but I think we may with great civility beg their excuse in this matter ; if they will have us do as they do, then let them take care to do as they should do. But for a man to make himself a beast utterly unfit to be conversed with, and then to call me singular and unsociable because I wont keep him company, is hard measure : and as these men are guilty of an unreasonable charge, so shall we be guilty of an inexcusable folly and weakness, if we depart from our duty and our greatest interest, upon such a trifling inconsiderable discouragement. For then 'tis plain that we are of the number of those low and inconsiderate spirits that *love the praise of men more than the praise of God.* John xii. 43.

“Let us not therefore be led away with noise and popularity, nor be frightened from our duty by those empty anathemas of the multitude, the censure of unsociableness, preciseness and singularity. Let us be sure by doing our duty to satisfy our own consciences, whatever others do, or think. Let us not be carried away in the polluted torrent of the age, nor be fools for company ; let us for once dare to be wise and be guilty of the great singularity of doing well, and of acting like men and christians ; and then, if we can have the liking and approbation of the world, well ; if not, the comfort is we shall not much want it : And we shall gain something by our singularity, which the others cannot by their numbers, the favor of God, and deliverance from the wrath to come !!!” *Norris, Practical Discourses vol. ii. p. 68.*

and the going out of Egypt is called a flight. (a) We are commanded to *flee* out of *Babylon*, not to depart gradually and unobserved. ¹ We see most men irresolutely postponing their departure from vice: (b) when we have finished such or such an affair, or are delivered out of such and such troubles, say they, we will amend our lives. *Boast not thyself of tomorrow.* (c) ² Are you to be told, that one business brings on another? and that vice generates vice? Why not effect that to day, which the sooner it is done, is the more easy? Other things require diligence, but this the utmost speed. (d) ³ Do not weigh

¹ Hierom (*An.* 400) in the sixth Book of his commentary on Ezekiel c. 20. says, "when we depart out of Egypt we must refine our inclinations, and change our delights into aversions."

Ambrose observed, "When gold is offered, we do not say, we will come tomorrow and take it, but are glad of present possession; but salvation being offered to our souls, few men hasten to embrace it." (*died An.* 397.)

"Who would not tremble to hang over some vast precipice, wherein if he fell he was certain to be dashed into a thousand pieces, and that by so weak a supporter as a thread; this, or in truth much greater, is the danger of him who is in mortal sin, who hangs over hell by the thread of life, a twist so delicate, that not a knife, but the wind, and the least fit of sickness, breaks it; wonderful is the danger where he stands who continues but one minute in mortal sin. Death has time enough to shoot his arrow, the speaking of a word, the twinkling of an eye suffices." *Jer. Taylor, Contemp. lib. i. p. 75.*

² "Remember, though God promises forgiveness to repentant sinners, he does not promise they shall have to morrow to repent in. Make much of time, especially in the mighty matter of salvation." *Thomas Aquinas (died An.* 1274.)

³ *Peter and Andrew "straightway left their nets and followed him."* Matt. iv. 18. 20. *James and John "immediately left their ships and followed him."* Matt. iv. 21. 22. *Paul "conferred not with flesh and blood, but obeyed God."* Gal. i. 16.

(a) Deut..xvi. 3. (b) Ephes.iv. 22—32. (c) Prov.. xxvii. 1.

(d) Ps. cxix. 60. Ephes. v. 14.

how much in this case you may lose, for Christ will more than repay you. Trust in him; *casting all your care upon him; for he careth for you*, (a) he will receive, (b) and lead you; and you may say with the psalmist, *The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.* (c)

You cannot "*serve two masters*;" (d) *for what concord hath Christ with Belial?* (e) Christ is a jealous lover of souls, and will not bear a rival in the possession of that, which he has redeemed with his blood. He will not admit of partnership with the devil, whom he overcame. (f) There are but two ways; the one, by following our lusts, *leadeth to destruction*; the other, by mortification of the flesh, *leadeth unto life*. What room for doubt, when there is no third way? one of these two you must follow;—whoever thou art, or whatsoever thy condition, *the narrow way* is that which thou shouldst go, though *few there be that find it*. (g) Christ, and all that have pleased God have walked in this path, and this only.

We must die unto this world,¹ as Christ died, *for if we be dead with him, we shall also live with him: if we suffer we shall also reign with him: if we deny him, he also will deny us.* (h) What fools then to impose upon ourselves in a thing of such great moment? One says I am a layman, and not a divine, and must make what use I can of the world. Another thinks though he is a priest he is no monk. The monk likewise cries, though I am a monk, yet such and such people are monks of a stricter order. Another says, I am

¹ "We are to renounce the pomp and vanities of this wicked world, the meaning of which is, not that the world which God hath created, or any of its natural enjoyments are evil, but the things to be renounced are the evil customs of the world, the vicious fashions, and the corrupt practices that prevail in it." *Clarke, Expo. Catech. p. 25. s. 2.*

(a) 1 Peter v. 7.

(b) Ps. xxxvii. 5—40.

(c) Ps. xxiii. 4.

(d) Matt. v. 24.

(e) 2 Cor. vi. 15.

(f) John xvi. 33.

(g) Matt. v. 13. 14.

(h) 2 Tim. ii. 11, 12. Gal. vi. 14, 15.

young, rich, noble, a courtier, yes, and a king ; it signifies nothing to me, what Christ preached 'to his Apostles. But is it then nothing to you, to be in Christ ? for if you are in the world, you are not in Christ : (a)—in some sense we are all in the world, if by the world be meant, the earth, the sea, and the air. But if ambition, luxury, covetousness, and lust be the world, (b) in the scripture sense, then you cannot be of this world, and a christian. Christ proclaimed to all alike, *he that taketh not his cross, and followeth after me, is not worthy of me.* (c) It is vain to expect the same reward with others, and to be exempt from the difficulties by which that reward is to be attained ; to triumph with the captain of our salvation, without suffering with him. Look not round you, dear brother, to see what others do, ¹ and to flatter yourself upon a comparison. (d) It is what very few are versed in, to die unto the world ; to die unto sin ; to die to the desires of the flesh. Yet this is the constant profession of all who call themselves christians. This is the oath which you have taken in baptism, the most solemn oath that can be. And we must all perish everlastingly or take this way to salvation.

¹ “ *Neither be partakers of other men’s sins ; keep thyself pure.*”

1 Tim. v. 22.

Beware lest ye also, being led away with the error of the wicked, fall from your steadfastness. 2 Peter iii. 17.

(a) 1 John ii. 15.

(b) James iv. 4. 1 John v. 19.

(c) Matt. x. 33.

(d) 2 Cor. x. 12.

RULE III.

*The comparative ease, and happiness of a religious, and
irreligious life.*

THIS rule is calculated to prevent your turning aside out of the path of virtue, displeased with its seeming roughness; or because you are obliged to renounce the advantages of the world; or are weary of the continual conflict, which you must maintain against the three most inveterate enemies of mankind, the devil, the flesh, and the world.

If, regardless of false appearances, you examine, you will find that the christian institution is not only the way to everlasting felicity, but exclusive of the promised reward, *her ways are ways of pleasantness and all her paths are peace.* (a)¹

The men that to raise a fortune have had no respect to right

¹ "A Christian excels all in his fortitude, in his hope, in his charity, in his fidelity." *Feltham Resolves by Cumming*, p. 227.

"Religion's all. Descending from the skies
To wretched man, the goddess in her left
Holds out this world, and, in her right the next.
Religion! the sole voucher man is man;
Supporter sole of man above himself;
E'en in this night of frailty, change, and death,
She gives the soul a soul that acts a God.
Religion! Providence! an after state!
Here is firm footing; here is solid rock;
This can support us; all is sea besides;
Sinks under us; bestorms, and then devours.
His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl."

Young, Night iv.

(a) Prov. iii. 7. Ps. cxix. 165. Jer. vi. 16. Matt. vi. 33. Rom. viii. 28. 1 Tim. iv. 8—10.

or wrong, (a) ¹ and exposed their reputations and lives to a thousand dangers, for what idle and momentary things have they toiled? Their cares are so far from being brought to a happy issue, that the longer they have labored the more is their

“Virtue and goodness are truly amiable and to be chosen for their own sakes, and intrinsic worth, though a man had no prospect of gaining any particular advantage to himself, by the practice of them.”

¹ “An honest man will do that which he judges right, though it be dangerous; he will not be deterred from that which is honest by any means; he will not be allured to that which is dishonest by any means.

Fulgentius observed, “If they go to hell who do not feed the hungry, clothe the naked, &c. what will become of those that take bread from the hungry, clothes from the naked, &c. If want of charity be tormented in hell, what will become of the covetous?” (*died An. 529.*)

“In contracts every thing should be discovered, not the least circumstance concealed from the buyer, that the seller knows.”

“*Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work.*” Jer. xxii. 13.

How forcibly does this solemn denunciation apply to incurring debts without the means of paying them!

One is liberal to his relations, friends, or acquaintance, instead of being just to his creditors. The unthinking world flatters him with the name of generous; if a moralist censures such a character, he is told, O he is a very good tempered person; as to his affairs they do not affect us!

Another riots in every excess, covers himself with the slime of vice, dissipates his property, and says, I am no man's enemy but my own. It is most true, he is the greatest enemy to himself, because he debases the dignity of his nature, and endangers the salvation of his soul; but he is also the enemy to the happiness of his sorrowful relations, and the comforts of his indigent fellow creatures—No condition or fortune can excuse a man from the performance of his relative duties to society.

(a) Jer. xvii. 11. Matt. xvi. 26.

uneasiness. And what is the consequence of a life so restless ? eternal torment.

Estimate this with a life of virtue that presently ceases to be disagreeable, grows more pleasant, and ultimately conducts us to our greatest happiness. Would it not be the height of madness, to take as much pains to be wretched, as to be for ever happy ? Yet some there are that choose to take infinite pains to obtain misery, (a) rather than to make a proportionate trifling exertion for everlasting bliss. Whereas Christ says, *Take my yoke upon you, and ye shall find rest unto your souls : for my yoke is easy, and my burden is light.* (b) No pleasure can be wanting, where there is a good conscience ; (c) no misery absent where there is a bad one. (d) If you are not convinced of this, ask those who have been converted from a sinful course unto the Lord ; and they will tell you that nothing can be more uneasy and irksome than sin ; nothing more agreeable and delightful than obedience. No man can resolve to be good, but he may be so. (e) When you renounce the sinful and hollow advantages of the world, you will exchange them for substantial good. Who would not willingly give silver for gold, a flint for a gem ? Are your friends disgusted with you ? You will find better. Must you give up frivolous amusements ? You will enjoy those internal delights, (f) which are much more pure, grateful and certain. Must you suffer in your estate ? That wealth will increase, which “ *neither moth nor rust doth corrupt, and where thieves do not break through and steal.* ” (g) Does the world despise you ? Christ approves you : (h) ¹ though few, yet the best men are pleased with you. All blessings are annexed

¹ “ He that is well with his Maker, can never be uneasy within himself ; for the love and protection of the Almighty supports him against all the malice of wicked men.” *Erasmus, in the old man's Colloquy.*

(a) Jer. ix. 5. (b) Matt. xi. 28—30. (c) 2 Cor. i. 12. Gal. vi. 4.

(d) Prov. xxviii. 1. Isai. lvii. 21. Job vii. 13, 20.

(e) Psalm xxv. 8. (f) John xiv. 27. Ps. iv. 8. (g) Matt. vi. 20.

(h) 1 Peter iv. 14.

to those who “*seek first the kingdom of God ;*” (a) Let what will come, nothing can render those miserable that love God ; whose losses are gains ; (b) ¹ whose dishonors are honors ; whose pains are pleasures ; whose afflictions are joys ; and whose evils are in the event blessings. ² Can you then hesitate to cast away the wicked vanities and practices of the world, and pursue a virtuous course of life, when the one bears no comparison with the other ; whether we compare God and the devil, the different hopes, rewards, hardships, and consolations ?

¹ “Some never look towards heaven, but when God casts them on their back ; I mean, reduces them to poverty, and misery ; God then dams up outward comforts, that the stream of our affections may run faster another way.” *Allestree*.

² “In all things we should resign ourselves to the will of God. It is the will of our sovereign Lord, who upon various indisputable accounts hath a just right to govern us, and an absolute power to dispose of us ; ought we not therefore to say with old *Eli*, 1 Sam. iii. 18. ‘*it is the Lord ; let him do what seemeth him good.*’ ”

“Is it not extreme iniquity, is it not monstrous arrogance for us, in derogation to his will, to pretend giving law or picking a station to ourselves ; do we not manifestly incur high treason against the king of Heaven by so invading his office, usurping his authority, snatching his sceptre into our hands, and setting our wills in his throne.” *Barrow, On Resignation*.

“If then the naked charms of truth you’d view,
And to her throne the ready path pursue ;
Of hopes, and fears, discharge thy manly breast,
Nor be by joys transported, grief oppress’d.” *Boetius*.

(a) Matt. vi. 33.

(b) Isai. xlviii. 10. Heb. xii. 5. Rom. v. 3.
Ps. cxix. 67, 71.

RULE IV.

That Christ is the End of all Things.

THE surest road to happiness, is to make Christ the centre of all your actions : to him let your endeavours and even your amusements tend. (a) ¹ Whosoever is intent upon virtue draws

¹ *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.* 1 Cor. x. 31.

Erasmus discoursing on the propriety of saying a grace before dinner observes, "The very Pagans used a kind of reverence in this case:" and subjoins this favorite grace of Chrysostom's. "Blessed be thou, O God, who hast fed me from my youth, and provideth food for all flesh : fill our hearts with joy, and gladness, that partaking plentifully of thy bounty, we may abound to every good work, through Jesus Christ our Lord, with whom to thee, and the Holy Ghost, be glory, honor, and power, world without end, Amen." *Colloquy, The Religious Treat.*

M. D'Arnay remarks, "The Romans always began by libations, which consisted in pouring a little wine upon the table in honor of the Gods, and was accompanied with some prayers. It was a custom of the highest antiquity, as we see in Homer and Virgil ; it was even repeated at the end of the meal."

"This religious respect was a public profession whereby the Pagans acknowledged to hold all their possessions of the divinity. What a reproach for Christians, who, notwithstanding the religious custom received from all ages, regardless even of the precept of the Apostle, of directing all our actions to the glory of God, whether we eat or drink, or whatsoever we do, neglect to sanctify in some way the beginning and end of their repasts by prayer and thanks !" *The Private Life of the Romans, c. iii.*

(a) Col. iii. 17. Phil. iii. 8. John xiv. 21.

near to Christ ; ¹ as whosoever is a slave to his lusts, is a servant of the Devil's. (a) Therefore let your *eye be single, and your whole body will be full of light* ; (b) and be it fixed upon Christ, as the sovereign good.

If in your way to Christ you meet any thing that courts your esteem, yield no more of it, than will advance your main design. Of this kind there are degrees. Some things are naturally good : such as to be charitable to all men, to assist one's friends by fair means, ² to hate vice, and to love godly

¹ "As the practice of virtue is circumstanced in this world, it is plain it is not in itself the chief good, but only a means to it, as running a race is not itself the prize, but the way to obtain it."

Bernard said, "Lord, we follow thee, because thou art the truth, the way, and the life." (*died An. 1152.*)

Sir Philip Sidney, upon his death bed, thus exhorted his friends, "govern your will, and affections, by the will, and word of your Creator, in me beholding the end of this world, with all its vanities."

When mortally wounded at the battle of Zutphen, and raising a cup of water to his feverish lips, he perceived an expiring soldier anxiously look to it, he gave it him, saying, "Thy necessity is yet greater than mine !!!" (*died Oct. 1586.*)

² How frequently is it unblushingly remarked, I knew it was wrong, and rather unfair, but I did it to serve a friend, or relative. So depraved are our morals. The man who acts thus will embrace the like dishonorable means to promote his own interested views. What right has he to the noble character of an honest man? Who can repose confidence where such principles reside? Integrity stands firm on the strong basis of religion and morality, and receives worldly assaults upon the broad shield of duty. No connexion however endearing can discharge our prior obligations to God and mankind. We must never resign our rectitude.

When Charicles, son in law to the excellent Phocion, was justly arraigned for accepting a bribe, and entreated Phocion to assist him in his defence, he magnanimously refused, saying, "I will

conversation. ¹ There is a difference in knowledge ; for though all may contribute, yet one is more directly conducive to christian piety than another. By this end you are to value every thing. If you love knowledge only, that you may be esteemed a learned person, you err : ² but if you admire it because it promotes your improvement, or enables you to expound the scriptures and to bring yourself and others to delight therein ; then apply closely to your studies, but carry them no further, than you think they may be serviceable to the cause of virtue. (a) ³

espouse your cause as my son in law, only in things just and honorable !!!”

¹ Erasmus in his Colloquy “The Religious Treat” recommends pious conversation, observing, “it pleases me so much the better, because it diverts vain and frivolous discourse, and affords matter of profitable conversation. I am not of their mind, who think no entertainment diverting that does not abound with foolish obscene stories, and licentious songs ; there is pure joy springs from an unsullied conscience, and those are the happy conversations, where such things are mentioned, that we can reflect upon with satisfaction and delight ; and not such as we shall blush for, and have occasion to repent of. It were well if we were all as careful to consider these things, as we are sure they are true : and besides, they have not only a certain advantage, but one month’s use would also make them pleasant : therefore the best course we can take, is to accustom ourselves to that which is most good.”

² “Knowledge, and a good life are both profitable, yet if both cannot be obtained ; a good life is to be preferred to much knowledge.” *Isidore (died A. D. 675.)*

“Suppose a man adorned with the knowledge of every thing that is most curious and exquisite in the sciences, philosophy, mathematics, history, the belles lettres, poetry and eloquence. All these make a man learned, but do not make him good. ‘Non faciunt bonos ista sed doctos.’ Seneca Ep. 106. And if a man be only learned, what is he very often but a vain, obstinate creature, full of himself, and despising all others, and in one word an animal of glory.” *Rollin, Belles Lettres. b. iv. pt. 1. s. vi.*

³ “Those things which God would have searched into are not

If your piety be endangered by wealth, rather let go the sordid lucre, than suffer it to impede your progress to Christ. (a) This will be done the more easily, if you have accustomed yourself to despise the things that are without, that is, such as have no relation to the inner man. By which means you will not be too much elated, if possessed of wealth; nor depressed, if it be denied, or taken from you, (b) as you place your happiness in Christ alone. But if fortune smile, though you never solicited her favors, this ought to make you more cautious; because though you have an opportunity of exercising your

to be neglected, but those which God would have concealed are not to be searched into. By the latter we become unlawfully curious, and by neglect of the former exceedingly ungrateful." *Prosper, (died A. D. 466.)*

"Pry not, fond man, too near th' eternal throne,

Nor search for mysteries to all unknown;

Enough is known, beheld with pious eyes,

T' approve the great Creator just and wise." *Boetius.*

Erasmus in 1522 published the "Works of Hilary," and dedicated them to Joannes Carondeletus, Bishop of Palermo. Jortin remarks, this dedication is an excellent composition.

"After having observed, that the master piece of Hilary is his Treatise on the Trinity, he takes notice, that this father complains of being under a necessity of speaking concerning things incomprehensible, and most difficult to be expressed in proper language. Thus the ancients, says Erasmus, bespeak our favor and our candor, and it is fit that we should comply with their modest request. But with what forehead can we make the same petition, we who upon points far remote from our nature, and our conceptions, start so many curious, not to say impious, questions? We who decide so dogmatically concerning things, of which a man may be either ignorant or doubtful, without risking his salvation? Shall a Christian be excluded from communion with the Father, the Son, and the Holy Ghost, because he cannot explain metaphysically what distinguishes the Father from the Son, and what the Holy Ghost from them both; what difference there is between the generation

(a) Luke xii. 15.

(b) Job i. 21. Heb. xiii. 5.

virtue, yet it is ever attended with danger.¹ If you regard money as the greatest good, and pursue it with an anxious care, and are happy or miserable as you obtain or come short of it, you love it more than God. (a) The same may be said of honors, pleasures, health, and even life itself. Our zeal to follow Christ, ought to be so warm, that we should be comparatively indifferent to other things. For *The time is short: and it remaineth that they who use this world be as not abusing it: for the fashion of this world passeth away.* (b) Therefore by this rule you are to frame your conduct. Do you follow any trade? it is very well,² if you are guilty of no fraud.³

of the Son, and the procession of the Spirit? If I believe what is taught me, that there are three of one nature, what occasion have I for farther disputes? and if I believe it not, human authority will never persuade me of it. This dangerous and impertinent curiosity was introduced by the study of philosophy." *Jortin Vol. i. p. 288.*

For Trinity Vide *Gen. i. 26. John i. xiv. xvii. 5. 1 John v. 7. Heb. i. 2. Col. i. 15—19. 1 Cor. xv. 27.*

¹ "*If riches increase set not your heart upon them.*" *Ps. lxii. 10.*

² "*If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.* 1 *Tim. v. 8. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.*" *Ephes. iv. 28. 2 Thess. iii. 10—12.*

Christ directs us to be satisfied with the necessaries of life, but does not prohibit industry; he only forbids such greedy desire of gain as interferes with our duty to God and Man. *Luke xi. 15. Matt. xix. 23. 1 Tim. vi. 6—10.*

³ "Custom is mightily in the wrong, and by degrees has made a distinction between profit and honesty; and settled it as a constant and received maxim 'that a thing may be honest, without being profitable;' and again 'may be profitable without being honest,' the most pernicious error, and most destructive of all goodness, that ever could have crept into the minds of men. The greatest, however, and most eminent philosophers, have always been so strict

(a) *Ephes. v. 5. Col. iii. 5. 1 Cor. vi. 10.* (b) *1 Cor. vii. 30.*

and severe in their writings as to make the three natures of justice, profit and honesty be blended, and interwoven together in reality, and distinguishable only by an act of the mind; for whatever is just, say they, the same is also profitable, and whatever is honest, the same is also just; from whence it follows, that whatever is honest, the same must be also profitable. Did people but consider this matter as they ought, they would not, as they now commonly do, admire a crafty and subtle sort of fellows, and esteem that wisdom which in truth is roguery. This error therefore should be wholly rooted out of the minds of men, and all should be taught, that if ever they hope to attain their ends they should not set about it by the ways of knavery and underhand dealings, but by justice and integrity in their designs and actions." *Cicero Offic. lib. 2. c. 3.*

"Let us lay down this therefore as a standing maxim, that whatever is dishonest can never be profitable, though we should arrive at the full possession of all those advantages, which we propose to obtain by it.

"There is something of knavery in all false shows and hypocritical pretences. Lying therefore should be banished from all business and commerce in the world: nor should sellers bring persons to bid high for their goods, and enhance the prices; nor purchasers others to bid under value, and so beat them down lower." *Ib. l. iii. c. 15.*

"From the Romans we have that common saying, which is now by long usage become a proverb, by which they signify the faithful dealing and honesty of a man, 'He is one, that you may venture to play with at even and odd in the dark.'" *Ib. c. xix.*

Godwyn describes this game, "One holding nuts in his hand, another was to guess whether the number was even, or odd. This Horace calls, *Ludere par impar.*" Roman Antiquities. *l. 2. s. 3. c. 13.* It is frequently played with marbles.

Grotius remarks, "Cicero seems to have borrowed this expression concerning lying from that old Attic law, 'in a market nothing ought to be spoken but truth.' In these cases the word *mendacium* comprehends all doubtful and ambiguous phrases." *Grotius, Of War and Peace. b. iii. c. i. s. x.*

The word *mendacium* likewise includes all gestures and indications, which deceive; for words are but signs of ideas, and actions

expressive thereof are equivalent—a dumb person may be as guilty of lying as any other. Aristides held truth so sacred, that he would not lie even in jest. We should scrupulously avoid any deception; truth is too holy a thing to trifle with; let us cease to distinguish falsehood by artificial shades, and always paint it in its proper color, black. “*Neither deal falsely, neither lie one to another.*” Levit. xix. 11. “*Keep thy lips from speaking guile.*” Ps. xxxiv. 13. “*Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.*” Ephes. iv. 25. Col. iii. 9.

Remember that no custom can authorise dishonesty, and that you must give an account to God; and that if integrity does not make you rich, it will keep you from being miserable.

“*For this is the will of God, that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such.*” 1 Thess. iv. 3. 6. “*And if thou sell aught unto thy neighbour, or buyest aught of thy neighbour’s hand, ye shall not oppress one another.*” Levit. xxv. 14. Deut. xxv. 14-16. Prov. xi. 1. “*A little that a righteous man hath is better than the riches of many wicked.*” Ps. xxxvii. 16. “*Better is a little with righteousness, than great revenues without right.*” Prov. xvi. 8.

Whoever, by false appearances or representations, obtains credit, although he may not be amenable to the laws, is morally guilty of swindling. The question is, would the merchant or trader have parted with his property if he had known my real circumstances? if not, he has been imposed upon, good faith violated, and honesty and peace of conscience bartered for vile lucre.

Some defraud government, and in justification, allege the large amount, or unreasonable nature of the tax. Let such consider Christ’s command, “*Render therefore unto Cæsar the things which are Cæsar’s,*” Matt. xxii. 21. xvii. 27. and how unjustly they oblige their honest brethren to supply the deficiency in the public revenue, arising from their knavery.

How many encourage smuggling!—in vindication they urge the rarity, exquisite workmanship, utility, or cheapness, of the article, without reflecting on their crime. Do they not transgress the laws, defraud the government, and induce the smuggler to continue an illegal occupation, and which frequently leads to murder. So prevalent are these practices, that it is commonly affirmed, it is fair to

X Some Romanists¹ worship certain deceased religious men they call saints with particular ceremonies. One daily pays his res-

cheat government : as if honesty was not of universal obligation—Such as act thus, infringe their religious and moral integrity, and cease to be honest.

Another wilfully negotiates bad money, observing, I received it, and why am I to be a loser ? what a contemptible subterfuge ! What is this but defrauding our brother ? We ought to destroy base coin, and lose a little money, rather than our virtue ; besides if we circulate it, may it not get into the pocket of the poor laborer, as the reward of his toil, and be the only means of his appeasing the hungry cries of his family. Unsuspicious, he offers it to the baker—it is refused, and himself and family deprived of sustenance—I will not paint their anguish—humanity must sigh.

One avails himself of the strict letter of the law to oppress ; and when reproached for his iniquity, replies, I had the law on my side. What an infamous pretext for his villainy ! Municipal regulations cannot alter the eternal law of right and wrong, and every man should be the keeper of his own conscience, and appeal thereto, instead of referring to statutes and cases.

Grotius remarks, “ Seneca says, How deficient is that innocence, which is measured by the law only. Justice and faithfulness require such things of us, as no human law can oblige us unto.” We may observe, that he distinguishes between *jus* and *justitia*, attributing to the former, that which the law enjoins ; but unto the latter, that which right reason and conscience dictate. ‘Of how much larger extent are the bounds of our duty one to another, than what is contained within the fence of the law ; how many things do piety, humanity, liberality, justice and fidelity require of us, which fall not under the commands of the public laws.’” *Of War and Peace*, b. iii. c. x. s. 1.

If every human law was abrogated, the good man would continue honest.

¹ Deluded Papists, attend to the admonition of St. Paul : “ *I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel.*” Gal. i. 6.

How clearly is your lamentable state foretold, “ *Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are*

pects to Christopher ; with what view ? why because he is persuaded, that he shall not die a violent death on that day. Ano-

ravening wolves. *Ye shall know them by their fruits.*" Matt. vii. 15. 16. "*Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. But refuse profane and old wives' fables and exercise thyself rather unto godliness.*" 1 Tim. iv. 1-8. 7. "*Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the sabbath days : Which are a shadow of things to come ; but the body is of Christ. (Touch not ; taste not ; handle not ; Which all are to perish with the using ;) after the commandments and doctrines of men ? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body, not in any honor to the satisfying of the flesh.*" Col. ii. 16. 17. 21. 23. "*For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.*" Rom. xiv. 17.

How opposite to the pure precepts of the gospel is your religion ! and the pride of popes and priests to the humility of Christ and St. Peter. "*And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life ? And Jesus said unto him, why callest thou me good ? none is good save one, that is, God.*" Luke xviii. 18. 19. "*And call no man your Father upon the earth : for one is your Father, which is in heaven. Neither be ye called masters : for one is your master, even Christ.*" Matt. xxiii. 9. 10. "*And the morrow after they entered into Cæsarea ; and Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, stand up ; I myself also am a man.*" Acts x. 24-26.

When the disciples disputed for superiority, Christ reproved them. Mark ix. 34. Luke xxii. 24. and Paul "*withstood Peter to the face because he was to be blamed,*" Gal. ii. 11. In the first ages of Christianity, each bishop exercised an exclusive jurisdiction in his diocese, and Christ was the only acknowledged head of the church (*Ephes.*

ther prostrates himself before one Roch; why? because he believes he can drive away the plague. A third mutters a few

i. 22. iv. 15. Col. i. 18.) When a point of difficulty arose, the bishop consulted others, or referred it to the decision of a general council.

Your priests would keep you in darkness; whereas Jesus Christ invites you to search the scriptures. "*Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.*" John v. 39. St. Paul says, "*These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*" Acts xvii. 11.

Well did Augustine declare, "Yet we must not approve what worthy men urge us to, but consider what is the judgment of the Scriptures, whether they oppose it or not." *Epist. contra Gaudetius*. For, as Dr. Doddridge well expresses it, "the cause of Christianity has greatly gained by debate, and the gospel comes like fine gold out of the furnace, which the more it is tried, the more it is approved."

"Idolatry is the principal of all the works of the Devil, and the most immediate and direct opposition to God; this was the great enemy to Christianity at the first planting the gospel; and though now under the name of heathenism, indeed, it be abolished in these parts of the world, yet there are even among those that call themselves Christians, some who, in direct opposition to the command of God, worship images of wood and stone, and consecrated elements, and other imaginations of their own, instead of the maker and preserver of all things, even '*the one God and Father of all, who is above all, and through all, and in us all;*' Ephes. iv. 6. and in direct contradiction to the design of the gospel, set up, and pray to, imaginary intercessors, angels and saints, and the blessed virgin, instead of praying in the name of him who is the '*one Mediator between God and men, the man Christ Jesus,*' 1 Tim. ii. 5. all which practices are manifest idolatry, worship paid to idol gods and idol mediators; and indeed every thing is faulty of this kind, beside the worship of him alone, who created the world by his power, who redeemed mankind by his son, and who sanctifies all good persons by his holy spirit." *Clarke, Expos. of the Catech. p. 24.*

prayers to George or Barbara, that he may not fall into the enemies' hands. This man keeps a fast to Apollonia, to prevent

The most ancient council in Spain, Conc. Illiberinum canon. 1. (*An.* 305.) declares, "a man guilty of idolatry when he gives divine adoration to any thing that is not God; not only when he worships a material idol, but when he worships any creature with that religious respect and veneration that is only due to God."

Gregory, (*An.* 370.) defines it "a translation of that worship that is due to the Creator, upon the creature." *Naz. Orat. Paneg. In Nativ. Christi. Or.* 38. p. 620.

The Laodicean council condemned the worship of angels: "It is not lawful for Christians to leave the church of God, and to go and invoke angels, and to make prohibited assemblies; if therefore any one should be found devoting himself to this private idolatry, let him be accursed, for as much as he has forsaken the Lord Jesus Christ, the Son of God, and has delivered himself to idolatry." *Canon* 35. (*An.* 365).

Origen (*An.* 230.) observes, "We refuse to give honor to those spirits that preside over human affairs, because we cannot serve two masters, namely, God and mammon: we speak well of angels, but yet do not give them that honor which is only due to God." *Contra Cels. lib.* 8. p. 415. "That the images that were to be dedicated to God were not to be carved by the hands of artists, but to be formed and fashioned in us by the word of God, viz. the virtues of justice and temperance, of wisdom and piety, &c. which conform us to the image of his only Son: these are the only statues formed in our minds, and by which alone we are persuaded it is fit to do honor to him, who is the image of the invisible God, the prototype, and archetypal pattern of all such images." *Lib.* 8. p. 389.

The Council of Illiberis in Spain (*An.* 305.) decreed, "that no pictures ought to be in the church, nor any thing painted upon the walls that is worshipped or adored." *Can.* 36. p. 50.

Augustine says, "We set apart no temples, nor priests, nor divine services, nor sacrifices to martyrs, because they are not God, but the same who is theirs, is our God; indeed we honor their memories as of holy men." *De Civitate Dei, lib.* 8. c. 27. p. 49. *vide lib.* 22. c. 10. *col.* 1355.

the tooth-ache. That goes to visit Job's images, to cure himself of a cutaneous disease. Some dedicate a portion of their gains to the poor, that their ship and cargo may not be cast away. Others

"Of the sin of idolatry there are two sorts, the worship of a false God, forbidden in the first commandment, and the worship of the true God under a false representation, as through any unlawful medium, forbidden more particularly in the second commandment."

Clarke, Expos. of the Catech. p. 155.

"Christians began to corrupt themselves, first, with setting up images in their places of religious worship, merely as historical memorials; then, they imagined peculiar favors, annexed to prayers, offered to God in the places where such particular images stood; after this, they began to direct their prayers to the saints whom the images represented; and at last, in the most stupid manner, to the images themselves. Towards saints and angels they expressed, first, a certain honor or reverence, and then proceeded to idolize them directly as authoritative mediators in conjunction with Christ; towards the bread and wine in the sacrament they showed, first, a certain awful respect, as to the memorials of Christ's death; then they proceeded to pay a veneration to them, as being the real body and blood of Christ. After this, they presumed to worship them as Christ's living person; and at last, absolutely as God himself." *Ib. p. 161.*

The Catholics pray the Virgin Mary to command her son Christ to succour them, and grant their requests.

The bold reformer, Huss, well said, "that popery, except for the Catholics owning the name of our blessed Lord and Saviour, could scarcely be distinguished from the heathen idolatries."

In the first ages of Christianity persecution induced Christians to retire to deserts; when the reason ceased, fanaticism continued the practice, and established monasteries. What institutions can be more destructive of the best feelings of our nature, arising from the discharge of the social duties? Their gross superstitions allure men from true religion, and to use the words of Erasmus, "the monks fancy the Devil never takes up his dwelling amongst them, and every one who puts on their doublet is divinely inspired. On the contrary, most of them have had no other call than stupidity, ignorance, despair, laziness, and the hope of being fed." *Ep. 442. c. 1822.*

burn a taper in honor of Jerom, to recover lost goods. In a word, there is not a single object of men's hopes and fears, but they have made a god to preside over. And these are different in various nations. This is a sort of service, which, as it terminates in bodily pains or pleasures, without the least connexion with Christ, is so far from being Christian, that it is the same superstition with theirs, who offered a tithe of their goods to Hercules, in hopes of growing rich; a cock to Æsculapius, that they might recover from a disease; a bull to Neptune, to obtain a happy voyage. The names are altered, but men's intentions are the same. I pity their blindness and infirmity, and would show them *a more excellent way.* (a) They had much better pray that their love of virtue, and hatred of vice, may be increased, and let them leave it to God whether they shall live or die, and say with St. Paul, "*whether we live, we live unto the Lord; and whether we die, we die unto the Lord.*" (b) Against this it will be urged by certain devotees, who think "*gain is godliness,*" (c) and "*who serve not the Lord Jesus Christ but their own belly,*" (d) dare you then decry the honor paid to the saints, in whom God himself is honored? In answer, I declare, I do condemn such gross superstitions and idolatry, originating from the worldly views of the Romish church, and contrary to true Christianity.¹

¹ Erasmus, in his "Praise of Folly," remarks: "As to the popes of Rome, who pretend themselves Christ's vicars, if they would but imitate his exemplary life, in the being employed in an uninterrupted course of preaching; in the being attended with poverty, nakedness, hunger, and a contempt of this world; if they did but consider the import of the word Pope, which signifies a Father; or if they did but practise their surname of Most Holy; what order or degree of men would be in a worse condition? There would be then no such vigorous makers of parties, and buying of votes in the conclave, upon a vacancy of that see: and those, who by bribery or other indirect courses, should get themselves elected, would never secure their sitting firm in the chair, by guns, poison, force

(a) 1 Cor. xii. 31.

(b) Rom. xiv. 8.

(c) 1 Tim. vi. 5.

(d) Rom. xvi. 18.

You pray to God to deliver you from premature death ; whereas you ought to pray for a better mind, that death may never find you unprepared. (a) ¹ When you pray to God to

and violence. How much of their pleasure would be abated, if they were endued with but one drachm of wisdom ? wisdom, did I say, nay, with one grain of that salt, which Christ commanded them not to lose the savour of. All their riches, all their honor, their jurisdictions, their Peter's patrimony, their offices, their dispensations, their licences, their indulgences, their long train and attendants, (see in how short a compass I have abbreviated all their marketing of religion) in a word, all their perquisites would be forfeited and lost ; and in their room would succeed watchings, fastings, tears, prayers, sermons, hard studies, repenting sighs, and a thousand such like severe penalties ; nay what is yet more deplorable, it would then follow, that all their clerks, amanuenses, notaries, advocates, proctors, secretaries, the offices of grooms, ostlers, serving men, &c. in short all these troops of attendants, which depend on his Holiness, would lose their several employments. This indeed would be hard, but what yet remains would be more dreadful ; the very Head of the Church, the spiritual prince, would then be brought from all his splendor, to the poor equipage of a scrip and staff."

¹ "Nor love thy life, nor hate ; but what thou liv'st
Live well ; how long, or short, permit to heaven."

Paradise Lost, b. xi.

"We must make it our first care that our vices die before us, and our next must be to live in constant readiness and expectation of dying ourselves. Who can express the happy condition of that man who hath husbanded his talent, and finished the business of life before death approaches to interrupt him ? There remains one qualification more to be attained, which is, the being willing, as well as ready ; for no man dies well, who goes out of the world with such reluctance, that it is mere matter of constraint, and plain he would fain, but cannot, stay here longer."

"We ought to encounter death perpetually, by a method contrary to that of the vulgar, which is, by fixing our eyes and thoughts steadily upon him, to converse and grow intimate, to render him

spare your life, without intending to amend it ; what is it but desiring, that you may be indulged in an opportunity to sin as

familiar. To carry the idea and strongest representations of him, constantly with us. He should not alone be our companion in sickness and danger, but in health. Death is always aiming at us—this is no painful exercise, quite otherwise ; it raises us above the fears, disappointments, and terrors, which worldly men suffer.”

“———— the thought of death indulge ;
Give it its wholesome empire ! let it reign,
The kind chastiser of thy soul in joy !
Its reign will spread thy glorious conquests far,
And still the tumults of thy ruffled breast.”

Young, Night iii.

“Why start at death ? where is he ? Death arriv’d,
Is past : not come, or gone, he’s never here.
Ere hope, sensation fails ; black-boding man
Receives, not suffers, death’s tremendous blow.
The knell, the shroud, the mattock, and the grave ;
The deep damp vault, the darkness, and the worm ;
These are the bugbears of a winter’s eve,
The terrors of the living, not the dead.
Imagination’s fool, and error’s wretch,
Man makes a death which nature never made ;
Then on the point of his own fancy falls,
And feels a thousand deaths in fearing one.” *Id. N. iv.*

Abraham Buchaltzer in his old age wrote to a friend, “It has always been my care to be ready when God calls.” (*died A. D. 1584.*)

Hierom in all his actions fancied this sound : “Arise ye dead, and come to judgment.”

William Cowper, said, “My soul is always ready to be offered to God. Sure I am there can no evil death befall him that lives in Christ ; nor sudden death to a Christian pilgrim, who, with Job, waits every hour for his change.” (*died 1619.*)

“There is nothing that more abateth sin than the frequent meditation of death.”

Erasmus observes, “I have no more any anxious thoughts upon the consideration of death, than upon the day of my birth. I know

“long as possible? You pray for riches; but if you know not how to use them, you are praying for your destruction. In like manner you pray for health; but if it be only to abuse it, is not your devotion impious?”

The height of Christian perfection is, to be duly prepared to die; to place our chief glory and felicity in sickness, losses, and other temporal calamities; *for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.* (a) If you regulate all your designs and actions by this rule,¹ you will not mistake your way.

RULE V.

The Duty of placing our Affections on Things above.

TO the preceding rule permit me to add another, which is, that you must take your mind from visible objects, which are either

I must die, and to live in fear of it, may shorten my life, but never prolong it; so my only care is to live honestly and comfortably, and leave the rest to Providence: no man can live happily that does not live well.” *In the Old Man’s Colloquy.*

¹ “It is written for our instruction, and we hear it read in the church for our example, “*He who saith he abideth in him (Christ) ought himself also so to walk, even as he walked.*” 1 John ii. 6.

“We must endeavour therefore to walk with equal paces to his, and to follow his practice with an holy emulation; to resemble it as near as possibly we can, and when our practice makes such near approaches to our profession; when we not only believe the gospel, but live as becomes it; then, and only then, we may expect the reward of our faith, and of our obedience.” *Cyprian (martyr An. 258.) De Virgin. s. 5.*

(a) 2 Cor. i. 5. Acts v. 41.

of an imperfect or indifferent nature, and place it on the things invisible.¹ This precept is so necessary, that for want of knowing or practising it, the generality are not religious but superstitious; and, except in their common appellation of Christians, they resemble the Gentiles.

¹ "*Disce mori mundo,
Vivere disce Deo.*"

Cave observes "The soul of man being heaven-born, cannot but partake of the nature and disposition of that country, and have a native inclination to that place from whence it borrows its original: and though it is true, in this corrupt and degenerate state, it is deeply sunk into matter, clogged, and overborne with the earthly and sensual propensions of the lower appetites, the desires and designs of men, creeping up and down, like shadows upon the surface of the earth; yet does it often, especially when assisted with the aids of religion, attempt its own rescue and release. The mind of a good man is actuated by manly and generous impulses, it dwells in the contemplation of the upper region, tramples upon those little projects of profit or pleasure which ensnare and enslave other men, and makes all its designs subservient to the interests of a better country. A temper of mind never more triumphant in any, than in the Christians of old, whose conversations were in heaven, and whose spirits breathed in too free an air to be caught with the charms of the best enjoyments this world could afford. They looked upon the delights and advantages of this life, as things not worthy to arrest their affections in their journey to a better." *Primitive Christianity, part 2. c. ii.*

"Justin Martyr discoursing with Trypho, the Jew, tells him, that Christians were careful to converse with men according to the Scriptures, not greedily desiring to gain riches, or glory, or pleasure, to themselves, concerning which no man could lay any thing to their charge." *Ib. Dial. cum Tryph. p. 308. (An. 155.)*

When we review the lives of the early Christians, we should blush for our degeneracy; instead thereof, most are so corrupt as to glory in it, and regard primitive manners, or the adherence to the sobriety of the ancient Christians, as disgraceful. The very mention of primitive, or pure, excites a sneer.

Let us frame to ourselves two distinct worlds, the one invisible, the other visible. The invisible is that wherein God resides with the blessed spirits; and the visible, that which consists of the heavenly bodies, and all things included therein. Man is a third kind of world, compounded as it were of both; being visible with regard to his body, but invisible in respect of his soul. As man is a stranger in this visible world, he ought not to attempt to set up his rest here;¹ but, by an apt allusion, should draw lessons of piety from every thing.² When your

¹ Imitate the patriarchs who “all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” Heb. xi. 13. xiii. 14. Ps. xxxix. 12. cxix. 13.

Justin Martyr said, “Christians dwell in their own countries, but as inmates and foreigners; they have all things common with other men as fellow citizens, and yet suffer all things as strangers and foreigners: every foreign region is their country, and every country is foreign to them: they marry like other men, and have children, but do not expose or neglect their offspring; they feast in common, but do not exceed like other men; they are in the flesh, but do not live after the flesh; dwell on earth, but their conversation is in heaven.” Therefore he compares the Christians in this world to the soul in the body, as for other reasons, so especially for this, “that as the soul lives in the body, but is not of the body, so Christians dwell in the world, but are not of the world; an immortal spirit dwells in a mortal tabernacle; and Christians, while they sojourn in these corruptible mansions, expect and look for an incorruptible state in heaven.” *Epist. ad Diognet. p. 497. (An. 155.) cited by Cave, part 2. c. 2.*

² “Every object that surrounds the solitary man enlarges the faculties of his mind, improves the feelings of his heart, elevates him above the condition of the species, and inspires his soul with views of immortality.” *Zimmerman.*

“Happy the lot! to view with ravish’d eyes,
The fountains whence eternal joys arise.

Happy the flight! on angels’ wings to soar,
And scorn the earth, and wear her chains no more.” *Boetius.*

eyes are delighted with the glorious prospect of the rising sun, think of the happiness of the heavenly host, whose bright eternal sun never sets ; (a) of the sincere joys of an innocent mind, enlightened by the holy Spirit of God ; and pray that *He who commanded the light to shine out of darkness, would shine in your heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.* (b) Recollect parallel passages of Scripture, in which light is a type of the grace of God. (c) Is the night gloomy ? what must the condition of that soul be, that is unenlightened by grace, and overcast with the foul mists of vice and folly ? If you find your soul to be of that black and sooty complexion, pray that the sun of righteousness (d) may illumine it. Does a graceful form please the eye ? how much more attractive is a soul that is lovely ? (e) Is a deformed visage displeasing ? what must a mind be that is distorted with vice ? ¹ Thus you may continue the comparison ; for the soul has its beauty and ugliness, as well as the body ; it is sometimes the beloved of God, and sometimes the minion of the Devil. It is also subject to youth and age, sickness and health, life and death, poverty and wealth, pain and pleasure, peace and war, heat and cold, hunger and thirst. The spiritual life consists in abstracting our attention from things terrestrial, and fixing our affections on eternal and perfect enjoyments. (f) ² Of this So-

¹ To ridicule personal defects is ungenerous. We should studiously avoid any allusion to them. A German Emperor perceiving a very deformed priest in a church, inwardly scorned him, but when he heard these words, "*It is he that hath made us, and not we ourselves,*" Ps. c. 2. he checked his proud thoughts, and ascertaining that the priest was exceedingly devout and learned, made him an archbishop.

² Tatian (*An.* 180.) describing Christians, says, "Amongst us there is no affectation of vain glory, no diversity of sentiments and

(a) Isai. lx. 19. 20.

(b) 2 Cor. iv. 6.

(c) Isai. lx. 1-3. viii. 20. John viii. 12.

(d) Isai. xlii. 6. 7. Ps. lxxxiv. 11. (e) Prov. xxxi. 30.

(f) Phil. iii. 20. 21. Ps. lxxiii. 25. 2 Cor. iv. 18.

crates was sensible, for he says, "that a soul cannot depart happily out of the body, except it has deeply meditated on death ; and by a contempt of corporeal sensations, and a love and attention to spiritual objects, used itself to be absent as it were from the body." St. Paul commands, *Set your affections on things above, not on the things on the earth.* (a) Which shows that we ought to become as it were insensible to corporeal objects ; that we may be the more acute in the discernment of spiritual. The less we value temporal, the more we shall prize eternal enjoyments. Do not think of resting in things transitory, but rise to the love of spiritual objects, and despise what is visible when compared with what is invisible. Thus, a bodily distemper will become more tolerable, when you consider it as a remedy and cure for the disorders of the mind. (b) ¹ You will not be

opinions, but separating ourselves from all vulgar and earthly thoughts, and having given up ourselves to the commands of God, to be governed by his law, we abandon whatever seems allied to human glory." *Orat. con. Gra. p. 167.*

Cardinal Wolsey exclaimed, "Had I but served God as diligently as I have served the King, he would not have given me over in my grey hairs. But this is the just reward I must receive for my indulgent pains and study, not regarding my service to God, but only to my prince." *Hume H. 8. c. iv.*

¹ "Pains are mingled with pleasures, and bitterness with delights, that we may learn the more to regard eternal felicity."

"They supply the place of wormwood, which providence like a wise nurse puts upon the breast to make us loath the milk, and be content to part with the delights of this deceitful life, of which we should otherwise be immoderately fond."

"The enduring what is tedious and troublesome is a necessary encumbrance of life, and charged in common upon all living creatures, upon mankind, most evidently, and especially. And it is by no means reasonable that Providence should work a miracle for our sakes, and exempt us only. How absurd is it therefore to fret, and perplex ourselves because that hath happened to one

so solicitous for the health of the body, when your whole attention is turned to preserving the health of your mind. Are you afraid of the death of the body, consider that of the soul is much more terrible ? ¹ You abhor poison, as it destroys the one ; but are in no fear of that which will make the other to perish. Hemlock is not a more deadly poison to the body, than vice is the bane of the soul. You tremble and look pale when it lightens ; but how much more dreadful are the flashes of divine vengeance ? And yet you are not afraid of that horrible sentence, *Depart from me, ye cursed, into everlasting fire.* (a) You pray God, to send rain upon your estate ; how much rather ought you to pray, that God would send the dew of his blessing upon your heart, that you may not be unfruitful in good works ? With what care do you endeavour to supply the loss of a little money ; with how much more ought you to prevent any detriment to the mind ? You lay up a provision against old age, ought you not in like manner to consult for the good of the soul ? (b) Thus ought you to moralize daily.

We ought to place no confidence in the flesh : in the spirit are to be found life, liberty, light, adoption, and all desirable fruits. (c) ² You will see Jesus Christ often pursuing the same topic in his discourses, particularly where he speaks of drawing the ass out of the well on the sabbath day ; (d) of giving sight to the blind ; (e) of plucking the ears of corn ; (f) of eating with unwashen hands ; (g) of feasting with sinners ; (h) of the

man in particular, which might, and may happen, each moment to every man."

¹ "Health is to the body, what probity is to the mind ; it is the probity, or good disposition of the body, as probity is the health of the soul."

² "Divine love is a never failing treasure ; he that has it is rich, and he that wants it is poor." *Basil.* (A. D. 370)

(a) Matt. xxv. 41.

(b) Matt. vi. 19, 25.

(c) Gal. v. 22. Rom. viii. 13.

(d) Luke xiv.

(e) John ix. 14.

(f) Matt. xii. 1.

(g) Matt. xv. 20.

(h) Mark ii. 16.

Pharisee and the Publican; (a) of fasts; (b) of our brethren after the flesh; (c) of the Jewish boast, that they were the sons of Abraham; (d) of offering gifts; of prayers; and of the broad hems of their garments: (e)—In all which, and the like passages, he disapproves of the carnal law, and censures their superstition, that preferred the being Jews *outwardly*, to being Jews *inwardly*, and *in the spirit*. (f) So he signified to the woman of Samaria; *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him, must worship him in spirit and in truth.* John iv. 21. And that you may not think much of Christ's despising the things before mentioned, he even despised believers receiving the sacrament, except in a spiritual manner. (g) If a matter of that weight is nothing, indeed pernicious, without it is received spiritually; how much less can we confide in other carnal ordinances? Possibly you may communicate often; but if you live only for yourself, and have not the least sense of another's afflictions, your receiving the sacrament is a carnal act. If you become what that holy rite signifies, namely, one spirit and one body with Christ, (h) you are then a lively member of his church. If you love nothing but for Christ's sake, if you admit that your goods are applicable to the relief of his poor members, (i) and are equally sorry for other men's disappointments as your own, (k) then you receive the sacrament spiritually, and to your soul's infinite benefit. If you perceive that you are transformed unto Christ, (l) and live every day less unto yourself; then you are become a Christian. Many reckon how often they attend divine service: as

(a) Luke xviii. 10.

(b) Matt. vi. 16.

(c) Matt. xii. 46.

(d) John viii. 33.

(e) Matt. xxiii.

(f) Rom. ii. 28.

(g) 1 Cor. xi. 27, 29.

(h) 1 Cor. x. 16.

(i) 1 Tim. vi. 17, 19. 1 John iii. 17-19.

(k) Matt. xxii. 35-40. 1 Cor. xii. 25.

(l) Rom. xii. 1.

if they owed Christ no further duty, they go from church, *

' By the word church, I here mean a congregation of Christians for religious worship—in its more extended scriptural sense, it includes all the righteous. *Not forsaking the assembling of ourselves together.* Heb. x. 25. The holy Sacrament of the Lord's Supper should be administered at least once a week: this was the custom in the Apostles' time: *Acts* xx. 7. Our blessed Saviour said, "*This do in remembrance of me.*" Luke xxii. 19. Many observe they are not prepared for so holy an office. O shame! such cannot be ready to die, and appear before their great judge, therefore in what frightful danger are they? delay not to make your peace with God and your brethren, *for man knoweth not his time, and there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* Eccles. ix. 10—12. Heb. ix. 27.

Imitate the pious Bernard, who on entering the church said, "Stay here all my worldly thoughts, and all vanity, that I may entertain heavenly meditations."

If we were as careful to adorn our immortal souls, as we are to decorate our perishable bodies, there would be less vanity, and more sanctity in religious assemblies. The prayers of the tattered but modest person, are more grateful to God, than those of the rich and vain glorious.

How frequently is the aged and tottering pauper denied the accommodation of a vacant seat in the pew of his opulent brother! so much greater is our pride, than our love, that we keep at a distance from the poor man, as if he was infected with the plague; even, if the dreaded contact should soil our garment, it would cleanse our souls from pride. "*My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts.*" James ii. 1—4.

Originally gold rings distinguished the Roman knights, and some Senators from the Plebeians; towards the decline of the empire the distinction was abolished.

and return to their ordinary way of life. Perform what is

Some are ushered to their seats, with all the pomp and ceremony of a drawing room : the Holy Bible and Prayer Book are consigned to the hand of the pampered servant. Must the house of God, where we assemble to humble ourselves, be thus sacrilegiously polluted ? Must the real honor of God, be sacrificed to empty ostentation ? Chrysostom (flour. 400) describes the reverence and devotion of public worship to have been so great, that the Emperors, when they entered the church, deposited their arms, and crowns, and discharged their guard. *Vide Theod. et Valent. Cod. Lib. ix. Tit. xlv. leg. iiii. et Chrys. Orat. post redit. ab exil. Tom. iv. p. 850.* Let all drop their pride at the porch, dismiss the servants, and be ushered by meekness and purity of spirit, the attendants of true Christians.

Others habitually enter the church after the commencement of the service. The anxiety to avoid giving offence, or neglecting their interests, generally ensures a punctual observance of worldly visits, or appointments ; indeed how often to gratify curiosity, have they submitted to a tedious attendance before the stated hour ? but so regardless are they of the glory of God, and indifferent to his worship, as to interrupt it by their late arrival. Is such conduct a grateful return for his abundant mercy and goodness ? In private society, the person who is inattentive to the time of meeting, is justly called rude, but these deserve the epithet of impious. Let them enter before the service, and by heavenly considerations, prepare their minds for the due reception of sacred truths. To prevent the thoughts wandering during the intervals of the service, devoutly meditate on the psalms.

How many irreverently refuse to rise, and sing praises to God ? O shame ! they cheerfully rise at the recital of a national song, but are motionless when required to glorify their heavenly Father. *Ps. l. 23. xxxiii. xcii. 1.*

Some are so impatient to return to earthly pursuits, that they infamously disturb the clergyman's concluding blessing. Burnet treating of the advantages of the Reformation observes, " What will it avail us to understand the right methods of worshipping God, if we are without true devotion ; and coldly perform public offices, without sense, and affection, which is as bad, as a bead-roll of

there preached. (a) Is the death of our Lord set forth in lively colors, then diligently examine yourself, and see how much you want of being dead to the world? If your mind is tainted with anger, ambition, covetousness, envy, and sensuality; though you draw near to the church, you are still far from God. Devote yourself to Christ who was slain for your sake. But if you trust in him, without fulfilling his precepts, know that God verily hates your stupid devotion.

You have been baptized you say, I would not have you therefore fancy yourself a Christian; (b) ¹ for if your mind is

prayers in whatsoever language they are pronounced? What signifies our having the sacraments purely administered among us, if we either contemptuously neglect them, or irreverently handle them, more perhaps in compliance with law, than out of a sense of the holy duties incumbent on us? for what end are the Scriptures put into our hands, if we do not read them with great attention and order our lives according to them? and what does all preaching signify, if men go to church merely for form, and hear sermons only as set discourses, which they will censure or commend as they think they see cause, but are resolved never to be the better for them?" *In Pref. to Ab. Hist. Reform.*

¹ Erasmus in the Colloquy of the "Seraphic Funeral," exposing the blasphemy, and superstitious belief of the Franciscans that whoever professes himself of the order, whether a Turk, or the Devil himself, and dies therein, will be free from purgatory, and have all his crimes pardoned; and of the custom of persons at the point of death assuming the order, remarks, "I would fain have you tell me what advantage professing, or being habited does a man when terrified at death, and despair of life."

"I shall not here examine the merits of a man's dedicating himself to God when he is no longer in his own power. I consider that every Christian devotes himself to God in his baptism, when he renounces all the pomps and vanities of Satan, and enlists himself to fight under Christ's banner the remainder of his life. And St. Paul speaking of those that die with Christ says, '*How shall we that are dead to sin, live any longer therein?*' Know ye not, that

(a) James i. 21-27. Rom. ii. 13. & John ii. 3-6. (b) Matt. vii. 21-23.

set on this world you are a Christian in appellation, but in truth

so many of you as were baptized into Jesus Christ, were baptized into his death? (Rom. vi. 2. 3. 1 Peter iv. 2. 3.) does not mean this of monks only, but of Christians universally. *Theotimus*. You have very seasonably reminded me of baptism, for in ancient times if they were but dipt, or sprinkled at the last gasp, there was hope given them of eternal life. *Philacous*. What the Bishops promise is of little importance; but it is a matter of great uncertainty what God will do; for if it were certain that such men were immediately made citizens of heaven, by having a little water sprinkled in their faces, what greater opening could be made for worldly men to serve their vile lusts and appetites all their lives, and then get two or three drops of water sprinkled upon them when unable to sin any longer. Thus they may live to the devil, and die to Christ."

From an heretical notion that if a person relapsed into sin after baptism, his repentance would not be accepted, derived from St. Paul's saying, "*If they who have been once enlightened, shall fall away, it is impossible to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame,*" Heb. vi. 4—6. some deferred their baptism till at the point of death.

Philacous in continuation observes, "When I was at Antwerp, I was present when a woman was just giving up the ghost. A Franciscan, a very reverend man, perceiving the woman to yawn, put one of her arms into the sleeve of his habit; and it was disputed whether the whole woman should be safe from hell, or that part only which had been in the sleeve. *Theotimus*. Why the whole woman was secured; as it is in baptism, but part of the person is dipt in the water, but the whole person is made a Christian!"

Tertullian (*An.* 198) well said "a Christian is made, not born."

It is ridiculous to imagine that sprinkling, or immersion, can metamorphose a man into a Christian. You might with equal propriety attribute the like efficacy to the first affusion of the infant or ordinary bathing; or fancy you receive the holy sacrament of the Lord's Supper when you take bread and a glass of wine for bodily refreshment.—Faith, repentance and *newness of life* (Rom. vi. 4) constitute a Christian. John the Baptist said *Repent ye: and*

worse than a heathen. (a) If you demand why? the reason is

then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins; and he admonished the Pharisees and Sadducees to bring forth therefore fruits meet for repentance; and told them that every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. iii. 2—10.) Did Jesus direct us to confide in any transforming power of the water? no. *I say unto thee, except a man be born again, he cannot see the kingdom of God; and when Nicodemus inquired, how can a man be born when he is old? Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God,* (John iii. 3—5. Luke iii. 1—18. Rom. vi. 2—14. 1 Cor. x. 1—12. Col. iii. 1.) *John baptized with water, but ye shall be baptized with the Holy Ghost.* (Acts i. 5.) *Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers.* Acts ii. 38—42. When the Eunuch read *Isai. liii. 7. 8.* and had the scriptures expounded by Philip, and his belief confirmed, he observed, *what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart thou mayest.* (Acts viii. 27—37.) Philip did not baptize him as a matter of course, but demanded an assurance of his believing with all his heart, that is, as St. Peter explains it, *the answer of a good conscience toward God.* (1 Peter iii. 21.) And directs you to “*add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.*” 2 Peter i. 5—7.

Circumcision was an outward sign imposed under the Jewish dispensation. (Gen. xvii. 10.) *And now, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Circumcise*

(a) Luke xii. 47, 48,

plain, because you have observed only the outward form of this sacrament, and have neglected the spirit, and intention of it. You have washed your body indeed, but your soul is still vile, and polluted. On the contrary, if you are *buried with Christ in baptism*, and intend to *walk with him in newness of life*, (a) I confess you are a christian.

The Romanists superstitiously sprinkle themselves with holy water; it would be better if they were as careful to purify their minds. (b) How preposterous is it, to adore the bones of St. Paul; but not to regard that spirit which lives in his works? They

therefore the foreskin of your heart, and be no more stiff-necked. For the Lord your God is God of Gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. (Deut. x. 12-17.) And what says St. Paul? is it that the ceremony of circumcision makes a Jew? far otherwise, *for circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision*, Rom. ii. 25. Again *circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God*. 1 Cor. vii. 19. But our Saviour is yet more explicit: after his resurrection he charged his disciples, *Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghost: teaching them, not to trust in the ceremony, or outward sign of baptism, but to observe all things whatsoever I have commanded you.* Matt. xxviii. 19, 20. vii. 21. 2 John 9. *And the disciples were called Christians first in Antioch.* Acts xi. 26. (An. 40.)

When persons become members of a club or society, they tacitly or expressly undertake to respect and observe the regulations thereof, and if they cease so to do, they are expelled, and not permitted to retain their peculiar name: indeed our laws refuse what is called christian burial to traitors, murderers, and those found *felo de se*—and yet many, professing themselves members and followers of Christ, despise and break his commandments. *And why call ye me Lord, Lord, and do not the things which I say?* Luke vi. 46. At the last day such will be disowned, then will Christ tell them, *I never knew ye: depart from me, ye that work iniquity.* Matt. vii. 16. 23. xxv. 1-12. *All them which do iniquity shall be cast into a furnace of fire; there shall be wailing and gnashing of teeth.* xiii. 41, 42. Vide ante c. 1. p. 7. n. 1. p. 8. n. 3. p. 9. n. 1.

(a) Rom. vi. 2. 13.

(b) Isai. i. 16. Mat. xxiii. 25. 2 Cor. vii. 1.

wickedly admire a fragment of his body, which they see through a glass: but the soul of St. Paul, which is seen in his writings, has no charms for them. They worship those ashes, with which they work pretended miracles on men; but have no relish for those wholesome doctrines which would cure their corrupt souls. They honor Christ's image in wood or stone, or upon canvass: (a) but how much more should they honor the picture of his mind, which is so beautifully drawn by the holy Spirit in the Gospels. Apelles could not more nicely touch the lineaments or describe the shape of a man. As there is nothing so like God the Father, as the Son, whose word he is, sent from the divine bosom: so nothing so nearly resembles Christ, as his word. They are so senseless, as not to adore this most perfect image of Christ; but instead thereof, to fix their eyes and affections on a stock, stone, or picture. They neglect such useful and instructive remains of our Lord and Saviour, and apply to things of another nature. They look upon a coat or handkerchief that is said to have been Christ's with awe, and fall asleep in reading his sacred oracles. They think it the greatest thing in the world, to have a scrap of the cross; yet what is that to the having a competent knowledge of the mystery of the cross, and being duly affected thereby? If such outward things as these make a man religious, who could be more so than the Jews; many of the worst of whom saw, heard, and touched Christ incarnate; and who could be more happy than Judas Iscariot, who saluted his very lips? (b)

The flesh without the spirit profits so little, that even the Virgin Mother would have been in no better condition for having brought forth the Son of God, unless she had also been partaker of his spirit. Surprising as this may seem, there remains something more so. The Apostles enjoyed the personal acquaintance of our Saviour; yet you read how weak in faith, and dull of apprehension they were. (c) What could any one desire more to secure his everlasting salvation, than the constant

(a) Exodus xx. 3. 5. 1 Cor. x. 14.

(b) Matt. xxvi. 49.

(c) Matt. viii. 26. xiv. 31.

conversation of one, who was God, and Man ? Yet after seeing so many miracles, and being taught the holy doctrine by the mouth of God himself, and convinced by the mighty argument of his resurrection ; did he not, just before his ascension, *upbraid them with their unbelief* ? (a) Dare you then place piety in any thing corporeal ? Proceed to the more excellent gifts of the spirit. Perhaps I dwell too long on this particular ; but I am the more earnest, because I have found that this one error is the great bane of christianity, and so much the more dangerous from its carrying some show of piety. For those vices are the most dangerous that appear like virtues. And not to mention that good men are the more probable to fall into them, they are not so easily corrected ; because the ignorant multitude believe that religion is dishonored, when such things are reprov'd. To worship Christ for worldly purposes ; and superstitiously to confide in human ceremonies, as if in these things consisted religion ; to plume ourselves upon them, and condemn others ; what is this but to apostatize from the Gospel, which is of a spiritual nature.

How much does St. Paul every where press upon the Jews the vanity of outward works, and the necessity of being led by the spirit ? (b) And yet the vulgar are relaps'd into them. But why do I say the vulgar ? when even some Divines, and the generality of those persons who profess to lead a spiritual life, are led into the same error. *If the salt have lost his savour,* (c)

¹ “ ‘*Sal sapit omnia.*’ Salt is given to make things savoury, according to that question of Job vi. 6. “*can that which is unsavoury be eaten without salt ?*” and also to save them from putrefaction. The import of this metaphor is, ye are appointed by that pure and holy doctrine, which you are to preach, and by the savour of your good conversation, to purge the world from that corruption in which it lies, and present mankind to God as a sacrifice of a sweet smelling savour, holy and acceptable to God : but if you yourselves should lose the savour of your good conversation, and become putrified members in my body, you would be wholly useless

(a) Mark xvi. 14.

(b) Rom. vii. 6. ii. 29. Gal. v. 6.

(c) Matt. v. 13.

how shall others be seasoned? I am ashamed to say how superstitiously some observe certain trifling ceremonies and dogmas invented by men; with what rigorous malice they are required to be performed and respected; what confidence they place in them; how rashly they judge of those who observe them not; and with what strife they defend them. This truly is the merit by which they expect to gain heaven. They begin with superciliously condemning and censuring other men's lives, and never think any thing done well, but what they do themselves. They have little of the true Christian in them, but are carnal, and subject to many vices; being intolerant, morose, and scarce able to bear themselves; their charity is exceeding cold, in proportion as their wrath is hot; they never forgive, but are virulent in their speeches; their hatred is violent, and they contend about nothing; in fine, some are so far from approaching the perfection that Christ requires, that they are untractable, quarrelsome, lovers of pleasure, sick of divine truths, agreeable to no men, suspicious of every body, and lovers of themselves. (a) Are these the fruits of real piety? If they pretend that they have walked in the spirit and not in the flesh; where are the fruits of the spirit? where is their charity? where is that inward joy? where that peace with all men? where is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance*? (b) where the image of Christ in their life and character? I am no fornicator, you reply, no thief, nor guilty of sacrilege, and observe the rules of my profession or sect? But what is this, than saying with the Pharisee, *I am not as other men are, extortioners, unjust, adulterers; I fast twice in the week*? (c) How much better is an humble Publican, imploring mercy, than men who justify themselves? And what is your profession or

to these good ends, and therefore can expect nothing but to be rejected by me, and cast off as unsavoury salt is cast unto the dunghill." *Whitby Paraphrase and Commentary on the New Testament.* Matt. v. 13.

(a) 2 Tim. iii. 1—6.

(b) Gal. v. 16—26.

(c) Luke xviii. 9—14.

sect? Is it, that you will not be a christian, as you vowed in baptism, but a heathen? Is not a christian life a spiritual one? (a) Let us hear what St. Paul says to the Romans, chap. viii. 5—8. *They that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded, is death; but to be spiritually minded, is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.*

What could be said more fully and expressly? Yet they say this has no relation to them. When St. Paul talks of those that “*mind the things of the flesh,*” and of the “*carnal mind that is enmity against God;*” they apply it to fornicators and adulterers only, and applaud themselves because they are neither. *To live in the spirit,* they take to signify nothing else but living as they do. Now if they had accurately observed St. Paul’s style, they would have understood, that by *the flesh*, the Apostle means *what is visible*; by *the spirit*, that which is *invisible*. (b) And he every where inculcates, that visible things should be made subservient to invisible, (c) and not the invisible stoop to the visible.

Dissuading us from these, he says, *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* Coloss. iii. 1. Afterwards, in the rules for a spiritual life, what does he prescribe? Is it, that we must perform such and such rites? must be dressed in this or that garb? must eat only particular meats; repeat such a number of psalms; or believe certain tenets of human invention? Nothing like it: he says, *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry,* 5. A little further he exhorts, *But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth;* and at ver. 9. *Put off the old man, with his deeds;*

(a) John iv. 23. Rom. vii. 14.

(b) Gal. v. 16—25.

(c) 2 Cor. iv. 18.

and put on the new man, which is renewed in knowledge, after the image of him that created him. What now is meant by the old man; namely, the first man, which is of the earth, earthy; (a) whose conversation is not in heaven, but on earth. That we may not think of pleasing God by certain external observances, as so many charms, he tells us, that our works are no otherwise acceptable to God, than as they spring from charity: *And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts; to the which also ye are called in one body, and be ye thankful.* (b)

But to set this matter in a clearer light: In his Epistle to the Galatians he makes frequent mention of the flesh, and of the spirit; and not only endeavours to turn them from obeying their lusts unto chastity, but also to recover them from trusting in the merit of ceremonies and observances, into which they had relapsed by attending to false Apostles. Observe amongst the works of the flesh, what a catalogue of vices he has given: *Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.* 19—21. And a little afterwards, *If we live in the spirit, let us also walk in the spirit,* Gal. v. 25. He adds a caution against what seems to be the chief adversary of the spirit; *Let us not be desirous of vain-glory, provoking one another, envying one another.*

Now every tree is known by his own fruit: (c) Although you watch, fast, attend divine service, sing, or observe strict silence, and the like ordinances, I value them not; nor shall I believe that you are in the spirit, except I behold in you the fruits of the spirit. Why should I not pronounce that you are in the flesh, if you discover the works of the flesh? For what else can one call that base envy, that fierce anger, that insatiable

(a) 1 Cor. xv. 47—49.

(b) Col. iii. 14, 15.

(c) Luke vi. 44.

thirst of quarrelling, that canine snarling, that envenomed and malicious speaking, that pride, that obstinacy, that falsehood, that fraud, that covetousness, that lust, that vanity, that lying and flattery? You presume to judge your brother in meat, drink, clothes, or other indifferent things; but Christ condemns you by your actions.

The generality of mankind place religion in ceremonies, observances, creeds, a certain appointment of psalms, or in bodily exercises: if you examine them about spiritual matters, you will find they are merely carnal. And this is the reason their minds are in such continual alarms, fearing where there is no fear, and resting securely in the midst of the most terrible dangers. Hence likewise that perpetual infancy in Christ, which makes them lay the greatest stress upon things of no weight in themselves; and neglect those of real importance. Thus they are always, as it were, under tutorage, and a servile yoke; never advancing to the heights of charity. *By love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. (a) Exercise thyself rather unto godliness; for bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. (b)*

St. Paul seems to have had no other design in his writings, but to make us despise the flesh, which is the author of all contention; and to call us to the spirit, which is the inspirer of liberty and charity. For these following are inseparable companions, the flesh, anxiety, servitude, and contention; and, the spirit, peace, love, and liberty.

Christ taught us to *love as brethren. (c)* At his last supper, how carefully and affectionately does he prescribe to his Apostles, not concerning meats, drinks, ceremonies, or indifferent things, but that they may *love one another? (d)* What else does St.

(a) Gal. v. 13, 14.

(b) 1 Tim. iv. 7, 8.

(c) 1 Peter iii. 8. Mark xii. 29—31. John xiii. 35. Rom. xiii. 8.

(d) John xv. 17.

John inculcate but mutual love and charity? (a) And St. Paul, who every where recommends charity, does, in his Epistle to the Corinthians, (b) prefer it even to *speaking with the tongues of men and of angels, and to having the gift of prophecy, and understanding all mysteries, and all knowledge, and all faith.* Do not pretend it is charity to be often at church, to repeat a set number of prayers, creeds or psalms, or observe a strict silence, or rigidly to perform human ceremonies. It is charity in St. Paul's sense, to edify our neighbour,¹ to consider all men as members of the same body, and that *we are all one in Christ Jesus*; (c) to sympathize with others; to correct with mildness, to instruct the ignorant, to raise the fallen, to comfort the afflicted,

¹ Let all in the spirit of charity, diffuse religious knowledge, by contributing in proportion as God has blessed them to the many excellent institutions for the education of the poor, and thus adopt the holy and paternal wish of his Majesty, "that every child in his dominions should be able to read the Bible." This duty is universal: there is another, more especially incumbent upon those who are exempt from the toils of business, namely, the devoting a few hours of their leisure to the regulation and superintendence of these establishments. They will soon experience the benign influence of their visits—the disorderly will be restrained, the tractable encouraged. They should particularly instruct the children by language suited to their humble capacities, in the more general precepts of christianity—Duty to God, and their neighbour, explaining, that by the latter they are to understand all mankind—love, honor, and submission to their parents and teachers—brotherly affection—respect and obedience to the sovereign and magistrates—sobriety, diligence, and honesty in their several stations—against lying, swearing, anger, hatred, revenge, and envy.

"The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." Ps. xix. 7, 8. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

(a) 1 John iii. 23.

(b) 1 Cor. xiii.

(c) Gal. iii. 28.

to relieve the sick, and assist the poor; in short, to benefit as many as possible for Christ's sake : that as he was born, lived, and died, not for his own advantage, but for ours; we should follow his example and do good to our brethren. (a)

God despised the *burnt offerings, new moons, and sabbaths, the calling of assemblies, and appointed feasts*, of his people, while they were evil doers, although he himself had commanded them; (b) and will any man dare to compare his paltry institutions with the divine precepts? Yet you read in Isaiah what contempt and loathing he expresses concerning them, Chap. i. 11-14. *To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats.—When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons, and sabbaths, the calling of assemblies, I cannot away with; It is iniquity, even the solemn meeting. Your new moons, and your appointed feasts, my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.* When he speaks of rites, ceremonies, and the multitude of prayers, does he not, as it were, point at those men, who measure religion by psalms, prayers, creeds, or other human institutions? Observe also, how the Prophet describes the

That the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 15—17.

Besides the approval of conscience, what incitement has God graciously given us—“*They that turn many to righteousness shall shine as the stars for ever and ever.*” Dan. xii. 3.

“*Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*” James, v. 19, 20.

a) Matt. xxii. 37—39. Luke x. 37. James ii. 8.

(b) Exodus xxix. xxxv. Lev. i. ii. iii.

aversion of God, insomuch that he cannot endure to see or hear, —of what?—those very things which he had so strictly ordained, and which had been long observed by anointed Kings and Prophets with the most profound respect and veneration. Yet he abhorred these even under the carnal law without good works; how then can any one trust to petty observances of human invention, under a spiritual dispensation? ¹ God commands the same prophet, *Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins:* (a) as if it required the severest reproof. *Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? What shall we say to this? Does God condemn what he before commanded? By no means.—How then? Why, he detests their abiding by the letter of the law, and placing their confidence in so indifferent a thing. He declares in both places, what he further requires*

¹ “Under the law God did not bind us to so great a measure of virtue as under the gospel: then it was permitted to take revenge, to revile them that reviled us, exact *“an eye for an eye, a tooth for a tooth:”* but since the coming of Christ, the way to heaven is made more difficult and narrow; both by the addition of many new precepts, and by straining those given to a much higher key.” *Chrysostom de Virg. c. 44. Vide Matt. v. 21—48. and note p. 12. ante.*

(a) Isai. lviii. 1—5.

of them. Thus, chap. i. 16, 17. he says, *Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil : learn to do well.* Does he not give the preference to the spiritual and inner man? For *he knoweth the secrets of the heart*, (a) and judges, not as men by the outward senses, but by the inward motions of the heart.

He regards not the foolish virgins, (b) that are all glorious without, but vain and empty within ; neither accepts them that approach him with their lips only, saying, *Lord, Lord.* (c) He instructs us, that the spiritual life consists not in rites and ceremonies, but in love of our neighbour. (d) *Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.* (e) He subjoins in the other place, (f) *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ; when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh?*

What shall a christian do? Shall he despise all the commands of the Church? Shall he condemn all institutions? By no means. On the contrary, if he be strong, and they are not repugnant to the express laws of God, but conducive to real piety, he will observe them, that he may not offend a weak brother by his knowledge, and slay a soul for which Christ died. (g) But he must never forget it is the invisible act of the mind with which God is pleased. He is a Spirit, and requires spiritual offerings. (h)

The Romanists think that God is greatly influenced by the smoke of incense, as if he was corporeal ; whereas he is a most pure and uncompounded Spirit. They call a lighted taper a sacrifice ; but *the sacrifices of God are a broken spirit : a bro-*

(a) Ps. xlv. 21. (b) Matt. xxv. (c) Matt. vii. 21. 1 Sam. xv. 22. Jer. vi. 20. (d) Mark xii. 31. (e) Isai. i. 17. (f) Isai. lviii. 6, 7. (g) Rom. xiv. 13. Phil. ii. 14. 2 Peter ii. 9, 10. Ephes. iv. 1—6. (h) John iv. 23.

ken and a contrite heart, O God, thou wilt not despise. (a) Offer to God the reasonable sacrifice, which he requires.

You may put on the semblance of devotion; but if your mind be disfigured with the filth of uncleanness, and covetousness, what is this to the purpose? Do you keep an outward silence? take care then that your mind be all peace and quietness. You bend the knee often in the Church; yet if in the temple of your heart you are stubborn and refractory against the Lord, all this is of no avail. (b)

Do you worship and prostrate your body before a wooden cross? reverence the hidden mystery of the cross. If you abstain from such meats, as nevertheless do not defile the man; why cannot you refrain from obscene discourses, by which your conscience, and other men's, are defiled? (c) Thus you reduce your body; but your soul feeds on husks with swine. You adorn a temple built of stone, but are negligent of your mind, that temple, which is polluted with all the abominations of the Egyptians.

You rest from your bodily labors on the Lord's day; ¹ but your bosom is all tumultuous. You do not commit adultery; but you are guilty of covetousness, that great corruption of the mind. You sing loudly, but what does your conscience whisper? (d) You hear the word of God with your outward ears; but it would be better to hear and digest it inwardly. (e) You read in the gospel how *that seeing, they see not; and hearing, they hear not; neither do they understand.* (f) Happy then are they that receive the word of God inwardly.

The Romanists go a pilgrimage to Jerusalem; when all

¹ "A true christian observes the Lord's day by expelling evil thoughts, and entertaining good ones; and glorifying the resurrection of the Lord." *Clemens Alex. Stromat. L. vii. p. 535. (An. 204.)*

Our religion is not simply to be exhibited once a week at religious assemblies, but hourly in our manners.

(a) Ps. li. 16, 17. Isai. lvii. 15. (b) Titus i. 16. 1 John v. 21.
(c) Mat. xv. 11, 18, 19. Ephes. iv. 29. (d) Matt. xv. 7, 8. (e) John xiii.
17. James i. 22—27. (f) Matt. xiii. 13.

Egypt and Babylon dwell in them. To tread in Christ's steps with their feet is nothing; but to follow his example in affection is the grand point. You who confess your sins to a man, ought you not rather to be careful after what manner you acknowledge them before God; for confession to him implies a thorough hatred of sin. (a) ¹ You may think that your crimes

¹ "The Church of Rome by their doctrines concerning confession and absolution, concerning contrition and superstitious penances, indulgences, and the power of the keys, have greatly confounded the doctrine of the gospel, concerning the forgiveness of sins, with corruptions introduced merely by the vanity and ambition of man; for the text on which they ground their pretended power doth plainly mean not to appoint man to sit in God's seat of judgment, but to authorize them from God to preach and to assure unto man the terms and conditions on which alone their sins shall be forgiven them. "*Whose soever sins ye remit,*" not according to your own will and pleasure, but *whatsoever sins ye remit,* (John xx. 23.) by executing your commission, by publishing the gospel, which I have authorised you from God to preach to the world, "*they are remitted unto them.*"

"Among the protestants also the error is no less dangerous, if confessing their sins continually to God, as the Romanists do to the priests, they return again to the practice of them, as having been absolved in course; for such confessions, whether to God or to the priest, are but mockeries of religion; without real amendment and reformation of manners, there is no such thing as forgiveness of sins." *Clarke Expos. of the Catech. p. 135.*

"The Church of Rome to the two sacraments of our Lord's institution, has, without any authority, added five: 1. Confirmation, which is not at all another sacrament, but merely a circumstance or appendage of baptism: a rite or ceremony, by which baptized persons solemnly and publicly declare, and take upon themselves their baptismal vow. 2. Penance, which is nothing but an arbitrary discipline imposed wholly and solely by mere human authority. 3. Extreme unction, which is an absurd superstition built upon a gross misinterpretation of a single passage in St. James's

(a) Ps. xxxviii. 17. Lament. iii. 40. 2 Cor. vii. 10. James iv. 8—10.

will be blotted out by a small present, a short pilgrimage, or by offering a few waxen images; but you are utterly mis-

Epistle, v. 14, 15. where direction being given for anointing the sick with oil, in order to a miraculous recovery, that the Lord may raise him up, and his sins be forgiven him; the Church of Rome has thence invented an extreme unction for such as are past recovery, in order to their salvation in the world to come. 4. Ordination, which is not a sacrament, but merely a designation of certain particular persons to a particular office. 5. Matrimony, which has no other pretence to be called a sacrament, but only because St. Paul, in his comparing it with the union, which is between Christ and his church, calls that similitude, "*a great mystery*," Ephes. v. 32. which the Latin translator ignorantly and ridiculously renders a great sacrament." *Clarke, Expos. Catech. p. 283.*

The annexed form of absolution is from "*Anthony Egane's B.D. late Confessor General of the kingdom of Ireland, and now through the mercy of God, minister of the gospel according to the reformed religion, Book of Rates, now used in the sin custom-house of the Church and Court of Rome, containing Dispensations and Pardons for all manner of villainies and wickedness. For it is a shame even to speak of those things which are done of them in secret.*" Ephes. v. 12. *Quarto, 1674.*

Our Lord Jesus Christ absolve thee; and by virtue of his authority with which I am charged, I do absolve thee; First, from all the bonds of excommunication, whether great or small, (if the penitent shall be a clerk) he says, from all suspensions or interdictions, which you have at any time incurred. I also absolve thee from all thy sins, and from all torments due to thee in purgatory for thy sins and transgressions; and I restore thee to the union and participation of the Church, and by virtue of a special authority to me committed for this purpose, I restore thee to that innocence in which thou wast at the time of baptism. And if thou die not at this time, I reserve to thee this grace for the hour of death; in the name of the Father, Son, and Holy Ghost. Amen.

By the passion of our Lord Jesus Christ, and by the merits of the ever blessed virgin Mary, and of all the saints and virgins, that whatever good you have done, and the afflictions you have patient-

taken. For as your wound is inward, so likewise must be your medicine. Your inclinations are perverted,—you have

ly borne, shall be unto thee a remission of sins, increase of grace, and a reward of life everlasting. Amen. Peace be with you.

To display the infamy and rapacity of the Church of Rome, I have extracted from A. Egane's Book a few specimens of the prices of Absolutions and Dispensations.

Page 10. A layman having murdered a priest shall					
be pardoned for	-	-	-	-	£6 2 0
He that kills a bishop, or any other prelate,					
must pay	-	-	-	-	36 9 0
Page 11. For murdering a layman, the dispensation is					3 2 4
Page 15. An absolution, or other dispensation for irre-					
gularity, is	-	-	-	-	5 13 0
And if there be a general absolution for all					
sins, it is	-	-	-	-	8 19 0
Page 16. Dispensation of an oath, or contract					7 2 3
Page 18. Dispensation for doing contrary to the New					
Testament, the ordinary tax hereof is					12 16 6

Here we see the comparative value of a priest and layman!

In the year 1497, John Giglis, an Italian, who was then made Bishop of Worcester by the Pope, received a power to pardon all crimes and to permit persons to retain property unjustly seized, provided they gave a portion of it to the Pope's Commissaries. *Wharton Anglia sacra. Bibl. Univ. xxii. 90.* cited by Jortin, *Life of Erasmus. vol. I. p. 115.*

“In the year 1555, one William Smythwick, of the diocese of Bath, Esq. had obtained a very large indulgence from Rome. For which, no question, the said gentleman was very liberal, which caused that court to show herself so liberal again. It was, that he, and any five of his friends whom he should nominate, (excepting regulars) such as were married, and their children of both sexes, should enjoy many extraordinary indulgences upon his petition to the Pope, who then was Paul IV. which petition was graciously accorded to by that Pope, and the Bull ran for indulgence to Smythwick, and his five friends, and their children, (as was petitioned) that is to say, “from all sentences of excommunication,

loved what ought to have been your aversion, and hated what deserved your affection: you have taken "*bitter for sweet, and sweet for bitter.*" (a) It signifies nothing what outward pretences you make, unless you are changed inwardly; (b) and de-

suspension and interdict, and other censures ecclesiastical upon whatever occasion or cause inflicted, transgressions of any vows or commands of the church, guilt of perjuries, and of homicide, whether casual or mental, laying violent hands upon any ecclesiastical persons, excepting prelates *de preterito*, omissions in whole or in part of fasts, canonical hours, divine offices, penances enjoined: also, from all and singular their sins whereof they are contrite and confessed, although they were such for which the apostolic see were to be consulted." Likewise, many other indulgences were by virtue hereof granted, as to have a portable altar, to receive the sacrament privately; that in Lent, and in other fasting times of the year, they might eat eggs, butter, cheese, and other milk meats, and flesh without scruple of conscience." *Strype. Life of Sir Thomas Smith*, p. 60.

Erasmus in his Colloquy "of Rash Vows," discoursing of indulgences, remarked, "Men choose rather to venture their salvation upon a skin of parchment, than upon the amendment of their lives."

And in his "Praise of Folly," observed, "Such impious Popes destroy the main design and effect of our redemption by their pecuniary bribes and sales: and adulterate the gospel by their forced interpretations and undermining traditions."

Cyprian, speaking of the restoration of the lapsed into the communion of the church, on repentance, says:—

"We pretend not to anticipate the judicial sentence of God in his future judgment; so that if he finds the sinner's repentance to be full and satisfactory, then he may ratify and confirm our sentence; as on the other hand, if any one should impose upon us with counterfeit appearances of repentance: *God who is not mocked*, (Gal. vi. 7.) and who *looketh on the heart*, (1 Sam. xvi. 7.) may judge more exactly, when we could not see to the bottom of the case; and the master may then correct the sentence of his servants."—Epist. lv. S. 10. (A. D. 252.)

(a) *Isai.* v. 20.

(b) *Ephes.* iv. 23.

test what you loved, and relish what seemed offensive. This would be a good evidence of your recovery.

Mary Magdalen *loved much*, therefore, *her sins, which were many, were forgiven.* (a) The more you love Christ, the more will your faults disgust you; for a hatred of vice follows the love of goodness.

We shall find not only in these examples, but in the old, and new law, in a man's self, and in all human affairs, that there are two distinct parts, the flesh without and the spirit within. We must not rely on the things seen, any further than they lead to what is far preferable; (b) but always look forward to the gifts of the spirit, and charity: (c) by which means we shall not be, as many are, intolerant, unhappy, and dispirited, always children, and carnal, lethargic, stupid, contentious, envious, slanderous: but mighty through Christ, rooted in charity, equal in all states and conditions, regardless of small matters, ambitious of the highest, always joyful, and fruitful in the knowledge of the scriptures; which they who reject, will themselves be rejected by an all-knowing God. Wickedness and ignorance, accompanied with an unteachable disposition, induce men to trust in petty observances, and tenets; to talk arrogantly, and to be superstitiously and meanly bigoted to ceremonies. Isaiah expressly sets forth their forlorn state of bondage. *Therefore, says he, my people are gone into captivity, because they have no knowledge. And their honorable men are famished, and their multitude dried up with thirst.* (d) It is astonishing that persons professing christianity, should die of hunger and thirst. And what is the reason they perish with hunger? because they do not break the bread (e) offered to them by Christ; but content themselves with feeding on the bran, without the meal. And why do they languish with thirst? because they drink not of the pure waters that flow from Christ. (f) This is to be taken in a spiritual sense.

(a) Luke vii. 37. viii. 2. (b) 2 Cor. iv. 18. (c) 1 Cor. xiv. 1. (d) v. 13, 14. (e) John vi. 48. (f) John iv. 14.

Therefore, brethren, that we may no longer weary ourselves with grievous and fruitless pains, but by moderate exercise soon become strong men in Christ: let us, in obedience to this rule, not crawl like mean insects upon earth; but soar from the letter to the sense, from body to spirit, from the visible world to the invisible, from compounded to pure: mounting thus step by step, as it were by Jacob's ladder, from earth to heaven. (*a*) If in this manner we daily approach God, striving to escape out of our present darkness, and shutting our ears against the din of sense; he will meet us graciously. (*b*)

RULE VI.

That Christ is the only pattern of Christians: and of vulgar errors in morality.

THIS rule is regarded by few, although necessary to the salvation of all men. For he who aspires to the high rewards of christianity, must be as unlike the multitude as possible, in their opinions and actions; and consider Christ as the true pattern of holiness.¹ He is the only perfect model, and from which the

¹ "No example, (Christ's only excepted) did ever reach that rule according to which we are always obliged to order our hearts and lives. A man may fully fall in with the forwardest follower of Jesus Christ, and yet fall far short of conformity to God's commands. That blessed apostle, who propounds himself a pattern for imitation, having his conversation in heaven, yet thus speaks of himself, "*Not as though I had already attained, either was already perfect;*" (Phil. iii. 12.) and that beloved disciple John tells us, "*And every man that*

(*a*) Gen. xxviii. 12. (*b*) Matt. vii. 7.

least departure is criminal, and will, like a false direction, mislead you. How pernicious must it be, to establish false opinions in matters that concern our salvation? Whatever any one is convinced of, that he will express in his demeanour. Christians therefore should make it their chief care, to inspire their children with sentiments worthy of Christ, from their infancy,¹ and amid the caresses of their parents; nothing makes so strong an impression, as the characters stamped on tender minds. Far, very far from infant ears be removed those irreligious, immoral, licentious, and obscene songs, airs, melodies, and ballads, which persons professing themselves christians sing.² Neither let

hath this hope in him, purifieth himself, even as he is pure." (1 John iii. 3.) *Ash. and Wall. in Pref. to Clark's Eccles. Histor. S. 4.*

¹ "Parents ought to afford these three things to their children, correction, admonition and instruction, both in God's word and human arts, which preserve them from idleness and folly, give them wisdom, and learn them subjection and obedience to their superiors." *Ignatius. (died A. D. 111.)*

² Let me exhort every parent to banish such insidious compositions;—the direct tendency is to destroy the modesty of youth, and canker the morals: whoever doubts this, let him impartially analyze, and contemplate the baneful ingredients.

"Song, fashionably fruitless; such as stains
The fancy, and unhallow'd passion fires,
Chiming her saints to Cytherea's fane."

Young, Night ii.

"I grant the muse
Has often blush'd at her degen'rate sons,
Retain'd by sense to plead her filthy cause,
To raise the low, to magnify the mean,
And subtilize the gross into refin'd."

Ib. Night v.

The Chinese emperor Yao (An. 2357 B. C.) "delighted in music, but it was a grave, modest, and pious music: he detested nothing so much as songs wherein modesty and civility were blemished. It was not a capricious humour that made him dislike these sort of songs; it was the desire he had of rendering himself in all things pleasing unto heaven." *Vide Morals of Confucius, abr. p. 79. London, 1691.*

How many poems, novels, romances, and tales, are alike poisonous !

Plato banished poets his commonwealth. *Lib. 3. de Repub.*

Cicero exclaimed, "Do you see what mischief poets do? for they bring upon the stage great souls depressed, they enervate us; then so inviting are they, as not only to be read, but learnt by heart. Thus to the force of bad education, and luxurious life, the poets add their charms; they debase the soul. Therefore, Plato did well to exclude them a well ordered state." *Tusc. l. ii. s. xi.*

And Cicero considered the poets so injurious, that he ascribed the corruption of mankind to them. *Ib. lib. iii. s. ii.*

These remarks are not applicable to the sublime compositions of Milton, Young, and a few others, but to the dissolute effusions of most.—This is not the place for criticism, yet, I warn the poet not to degrade talents designed for the moral improvement of himself and society, to impure rhyme. Let not the christian be lost in the poet. Sir Philip Sidney, once the eloquent advocate in defence of poetry, and Cowley, bewailed their unguarded productions. Sir Philip Sidney, in his last moments, desired his friends to suppress the *Arcadia*.

"A well-worked poem is a powerful piece of imposture: it masters the fancy, and hurries it nobody knows where; if, therefore, we would be governed by reason, let us stand off from the temptation; such pleasures can have no good meaning; like delicious morsels, they subdue the palate, and flatter us only to cut our throats; let us prefer reality to appearance, service to show, and eternity to time." *Cyprian, c. 22. (died A. D. 259.)*

"Licentious and immodest songs are abominable and offensive; you laugh when you should frown, and commend what you ought to abhor." *Chrysostom, 37 Homily. on Matth. xi. (flour. An. 400.)*

"They vitiate and corrupt the mind." *ib. in Psal. 117. tom. iii. p. 358.*

"Of all kinds of discourse, none is more unsafe, more despicable, than that which breaks in upon modesty, and good manners." *Epict. c. iv.*

"Above all things, we must be extremely cautious that our discourse betrays no defect in our morals." *Cicero, Offic. l. 1. c. xxxvii.*

"The early christians," says Tertullian, (*An. 193.*) "stood at a distance from whatever was offensive either to their eyes, or

them see their mother excessively bewailing the decease of rela-

ears; their ears they stopped against all idle, and loose songs, all obscene discourses: their eyes they shut against all indelicate objects, and all indecent pictures." *Admonit. ad græc. p. 40.*

I wish such works as "Chesterfield's Letters," and all books of maxims for the conduct of life, were excluded every library. Their effect is to substitute hypocrisy for sincerity, craftiness for goodness; in short, to render us accomplished sycophants and knaves.

Where can equal fine maxims be found as in the Gospel, and so conducive to that charity, *Matt. xix. 19. vii. 12. 1 Cor. xiii.* which is the source of true politeness? A christian is the most accomplished gentleman.

I must raise my voice against masquerades---here folly, licentiousness, and irreligion, free from the shackles of shame and reproach, boldly riot: how unbecoming the holy profession of christians! "*A good man, out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.*" *Matt. xii. 35, 36.* "*Let no corrupt communication proceed out of your mouth.*" *Ephes. iv. 29.* "*nor foolish talking, nor jesting.*" *v. 4.* "*The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so, are abomination unto the Lord thy God.*" *Deut. xxii. 5.*

Gisborne, in his elegant and admired "Enquiry into the duties of the female sex," discoursing upon the evil effects of masquerades, observes, "Let every woman remember that modes of amusement intrinsically wrong, or in any respect unbecoming the female sex, are not transformed into innocent recreations by the countenance of numbers, nor by the sanction, if they should obtain the sanction, of nobility, or of a court. Let her prefer eternity to time; amusement is not the end of our being—but preparation for another and a better world." *p. 148.*

"If a public entertainment be of such a nature and tendency, that it ought on moral considerations to be laid aside, every person is bound, in point of moral duty, to discountenance it." *p. 159.*

"Your eternal happiness, or misery, is involved--is this a trifle!--do not deceive yourself. Remember, then, these two plain and

tions or friends. ¹ Let them not hear their father extolling

momentous rules of conduct, at which we have arrived. First, that on every occasion you are to act precisely in that manner, which you believe that moral rectitude would of itself require you to adopt, independently of any reference to effects, which may be produced by your example. And secondly, that whatever may be your station in life, there is no case in which your example cannot do harm, nor any in which it may not do good." p. 165.

Every woman should possess this pleasing book; the manners of the age depend on female deportment.

I do not censure the delights of rational society, and the sweet exchange of sentiment.

"Needful auxiliars are our friends, to give

The social man true relish of himself."

Young, N. ii.

Man is a social animal, yet he is also a reasonable and immortal one, herein he differs from brutes.

Cicero says, "Our plays and recreations must also be kept within their due bounds; and care should be taken that we do not run into great excesses, and suffer the pleasure, which we take in them, to carry us into any thing that is base or unbecoming." *Offic. l. 1. c. xxix.*

And Plutarch observes, "Philosophy is the art of living, and therefore must be admitted into every part of our conversation, and into all our amusements, to regulate and keep them from excess." *Symposiacs, b. 1. Q. 1.*

¹ *I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. 1 Thes. iv. 13, 14.*

Prosper, bishop of Rhégium, (died 466) on his death-bed, thus solaced his friends, "The life, which I have enjoyed, was given me upon condition to render it up again, not sorrowfully, but gladly; for me to have continued here might seem better for you; but for me it is better to be dissolved."

The reverend Bede said, "The time is come if my Creator pleases, that being freed from the flesh, I shall go to him who made me, when I was not, out of nothing; I have lived long, and the

the man that has raised an immense fortune, although by the

time of my dissolution is approaching, and my soul desires to see my Saviour Christ in his glory." Died 735.

The pious wife of the learned Bentley in her last moments exclaimed, "It is all bright, it is all glorious."

Imitate David upon the death of his child. "*While the child was yet alive, I fasted and wept : for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.*" 2 Sam. xii. 22, 23.

Bear the event with resignation, say, "*thy will be done,*" and remember you have a duty to perform to the living, and that an indulgence of grief will disqualify you. The deceased is removed from this chequered life, to where *the wicked cease from troubling; and the weary are at rest.* Job iii. 17.

"Why then their loss deplore, that are not lost?"

Why wanders wretched thought their tombs around

In Infidel distress." *Young, Night i.*

I must condemn funeral state. When it is time to put on the winding sheet, should not vanity be put away? Do we deck a casket with a costly case, when the jewel is removed? Why ornament a deserted earthly mansion, that must soon moulder into dust? Why convey the body to a distant grave, when the spirit has returned to God? Reflect, that while you are adorning an empty tabernacle, some of your living brethren are in want of clothing, and others are tortured with disease, destitute of one of the numerous comforts the deceased enjoyed. Will you not succour them, instead of lavishing your money on idle pomp? Will you not prefer cheering the dejected pauper, to paying mourners for all the solemn mockeries of grief? Why not lay the body in a plain woollen cloth and coffin, and carry it to the nearest cemetery out of a town; or rather imitate the Jews, Greeks, and Romans, who buried in fields or gardens: during the first centuries of Christianity, this admirable custom was observed. The law of the twelve tables provided, that none but Emperors and Vestal Virgins should be interred in the city. It is an offensive practice to deposit the corpse in a church or church-yard in a town, on account of the putrid exhalations. If the

most execrable means. For the corrupt nature of man immediately copies vice, as gunpowder fires at the least spark.

This foundation is best laid in childhood ;¹ yet in every age it is our business to extirpate evil opinions, and to plant such good principles, as when they have taken root, can never be shaken. In every virtue, knowledge is so material, that vice is chiefly supported by false and absurd opinions. Thus they who love Christ, and they who love pleasure, money, or vain-glory, alike pursue what seems fair and pleasant. But the latter are in an error, taking that which is loss for gain, and gain for loss ; esteeming that

dissection of our earthly remains will increase medical skill, we should direct it, that the pangs of others may be mitigated.

¹ “ To honor our Parents, is to make them suitable returns of love and affection ; to obey, respect and submit to them, not only to the gentle but even to the froward ; in all things just, in all things lawful, in all things honest and of good report. And, when persons are grown up to years of discretion, still in matters of great concern in life, to consult, and be advised by them, as far as reason, piety and gratitude shall require—to afford their parents a reasonable support and provision, in the time of age and necessity.”

“ As in nature all influences and operations are mutual, so in all relations, there is a reciprocal duty. It is to be understood, that parents are by this commandment required to love, support, instruct, and be gentle towards their children.” *Clarke Expos. Catech.* p. 184, 5.

Ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord. Ephes. vi. 4. Col. iii. 21. 2 Tim. iii. 15.

Parents should never delight themselves by capricious and unnatural partialities for their children—each child has a right to an equal share of affection—unmerited favoritism produces envy and disagreement.

“ Nothing can more recommend, and adorn a young man, than temperance and sobriety ; duty and respect to his natural parents, love and goodness towards his friends and relations.”—*Cicero Offic.* l. ii. c. xiii.

Honor thy Father, and thy Mother. Matt. xix. 19. *He that curseth his Father or Mother, let him die the death.* xv. 4. Prov. xx. 20. *The eye that mocketh at his Father, and despiseth to obey his*

honorable, which is shameful; and that shame, which is real honor. Whosoever is persuaded, that virtue ¹ is best, most honorable, and most beautiful;—and that vice is the only evil, ever base, ugly, scandalous, pernicious, and its own tormentor;

Mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. xxx. 17. *A fool despiseth his Father's instruction: but he that regardeth reproof is prudent.* xv. 5. *Children, obey your parents in all things; for this is well pleasing unto the Lord.* Col. iii. 20.

What ingratitude not to repay the fond solicitude of our parents with reverential demeanour! The Athenians decreed undutiful sons ineligible to public offices, upon the principle that they were incapable of just or noble actions. Shall we ungenerously murmur at the temper or caprice of our parents, instead of piously submitting? How often have our cries pierced the maternal heart, and affection hushed them! how gladly have our numerous wants been anticipated! can we forget parental watchfulness over the bed of sickness; each broken slumber, and altered look, discovered by the vigilant eye of love—their kind admonitions, instructions, and regard for our welfare! Be it our care in return for such benefits, not to ruffle the venerable brow, or by our misconduct, imprint one furrow on the cheek; but to smooth the pillow of declining age, by the tenderest offices.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Ps. cxix. 9. *Remember now thy Creator in the days of thy youth.* Eccles. xii. 1. *Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.* 2 Tim. ii. 22. *Be sober-minded.* Titus ii. 6.

Children should cultivate domestic harmony by mutual kindness and forbearance. “Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!” Ps. cxxxiii. 2 for “a brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.” Prov. xviii. 19.

¹ “Virtue consists in that integrity, firmness, and stability of soul, whereby we honestly and steadfastly persist, in spite of all tempta-

and all this not from common estimation, but by weighing the nature of things, he cannot long continue in vicious habits. The vulgar have been always considered bad models, and the many have always been on the wicked side. Think not with yourself, I do but as other men do, or as my father did before me : (*a*) such a Philosopher, or Divine, is of that opinion ; thus the nobility live ; the King himself sets the example ; the Bishops and other Divines, do the same ;—and surely these are not the vulgar. Be not moved by great names ; by the vulgar I do not allude to men's state and condition in life, but their hearts. They are the vulgar, whatever their station is, who chained by their lusts and affections, adore shadows for substances. Would it not be absurd, to fit the rule to the stone, instead of squaring the stone by the rule ? It would be much more preposterous to attempt to reconcile Christ to men's manners ; rather than to bring them in obedience to him. Therefore you are not to conclude a thing is right, because it is done by the great, or by the generality : unless it is also conformable to the will of Christ. ² So far is usage from being a rule of action, that it is of itself a reason-

tions to the contrary, in the love and practice of moral good ; and the hatred and forbearance of moral evil ; vice is the contrary of this." *Johnson, Elements of Philosophy. Intro. cxli.*

"We must be firmly persuaded that we ought not to be guilty of avarice, injustice, sensuality, or intemperance. If we practise goodness, not for its intrinsic excellence, but with a view to private advantage, we are cunning, and not good men. What will not that man do in the dark, who fears nothing but a witness and a judge !" *Cic. Offic.*

¹ "There is no such thing as judgment or truth to be met with amongst the vulgar, for they discern nothing." *Tacitus.*

² "To suppose virtue depending upon the opinions of men, and the custom of nations, is to suppose, that which shall be accounted the virtue of a man, depends merely upon imagination, or custom to determine ; and is as absurd, as it would be, to affirm that the fruitfulness of a tree, or the strength of a horse, depends only upon

able ground of suspicion. It is a very *little flock*, (a) that delight in Christian piety, humility, charity, sobriety, truth and sincerity. A small, but a blessed congregation; for they alone are entitled to the kingdom of heaven. The path of virtue is narrow, and trodden by few; and yet there is no other that leads unto life. (b) Does a good architect borrow his plan from the most common, or from the best model of building? Does not a painter copy after the finest portrait? Christ, in like manner, is our great pattern and example, who alone points out the certain way to happiness. As for all others, however good or great, they are no further to be imitated, than they follow Christ. You are to think most persons bad judges of morals. ¹ What their belief is let them consider. But faith without the good

the imagination of those who judge it."

"If virtue had its origin from men, and could be changed by them, then all the commands of the most cruel tyrants would be as just and equitable, as the wisest laws that ever were made; and to murder men without distinction, to confound the rights of all families by the grossest forgeries, to rob with unrestrained violence, to break faith continually, defraud and cheat without reluctance, might by the decree and ordinance of a mad assembly, be made lawful and honest; if any man think that the votes and suffrages of fools have such power, as to be able to change the nature of things, why do they not likewise decree that poisonous things may become wholesome, and that any other thing which is now destructive to mankind, may become preservative of it?" *Cicero de legib. lib. 1.*

"Most vulgar opinions are erroneous and false; not excepting even those that are received with the greatest reverence and applause. Nor are these notions false only; but, what is worse, very many of them mischievous to human society and the public good."

¹ What barbarity to encourage boxing, and cudgel fighting! men delight in seeing their brethren maimed; we "*are taught of God to love one another.*" 1 Thess. iv. 9. and that "*blessed are the peacemakers, for they shall be called the children of God.*" Matt. v. 9. yet we allure our fellow-creatures into bloody contests. The ama-

(a) Luke xii. 32.

(b) Matt. vii. 13, 14.

works (a) which it ought to produce, is so far from being meritorious, that it will increase their damnation. (b) How con-

teurs, or "gentlemen of the fancy," in excuse pretend that boxing inspires a noble spirit, and excludes the use of the stiletto ; are Britons so degenerated, as to require premeditated combats to preserve them from imitating cowardly assassins ? no, and if they were, how could men professing themselves disciples of Christ, adopt that nefarious maxim, to do evil that good may come ?

Constantine, the first Christian Emperor, prohibited the combats of the Gladiators, (*An.* 317.) and although they were revived by his successors ; Honorius finally abolished them.

Man, not content with disturbing the tranquillity of human society, invades that of other animals, and is gratified by viewing the infuriated bull, tormented by the bleeding mastiff : and because the natural spur of the cock is too blunt a weapon of attack, equips him with deadly steel. Thus man abuses his reason. *God created man in his own image*, Gen. i. 27. having thus imparted his moral attributes of mercy, tenderness, compassion, &c. he gave him *dominion over every living thing*. 28. It would be tedious to enumerate every instance of cruelty ; "*A righteous man regardeth the life of his beast.*" Prov. xii. 10.

Maxwell, in his general remarks, on c. v. of Cumberland's Law of Nature, p. 302. observes "we cannot but imagine that the Deity takes pleasure in the happiness of all his creatures, that are capable thereof.

"The second reason for our benevolence towards brutes is, that a merciful and compassionate behaviour towards them, feeds and cherishes that natural disposition : whereas, a barbarous and cruel treatment of those creatures, must undoubtedly have the same effect, to harden our temper, even against rational beings.

"The third reason is, that it adds to our own happiness. A truly benevolent man receives pleasure, even from the happiness of the brute creation."

(a) James ii. 26.

(b) Luke xii. 47, 48. 1 Cor. xiii. 2. Gal. v. 6. 1 Tim. vi. 11. James ii. 14.

temptible is honesty thought: and wealth, however acquired, honored and respected! ¹

What abandoned luxury prevails! How frequent are fornication and adultery; and how little disgraced! Men connive at those faults in others, which they are guilty of themselves; and each thinks he may safely do, what others practise. How many think poverty the greatest evil, and a stigma! With the heathens it was usual, in their plays and entertainments, to throw ² out bitter invectives against fornicators, adulterers, covetous persons and boasters; and in their public shows, a good satire upon any of these vices, which are now in great fashion, was well received.

¹ "If men want wealth, it is not to be unjustly obtained; if they have it, they ought by good works to lay it up in heaven."

² "The early Christians abstained from sights, and shows, as they were the occasion of many gross enormities." *Origen. lib. 7. p. 375. (An. 230.)*

"There is good reason why Christians should abstain from shows, pomps, and divertisements, in which they cannot be present without great sin and shame; without affronting their modesty, and offering disgust and horror to their minds." *Minutius Felix. p. 30. (An. 230.)*

"They solemnly engaged at their baptism to renounce the Devil and all his works, pomps, and pleasures, that is, says Cyril, the sights and sports of the theatre and such like vanities." *Catech. Myst. 1. p. 510. (Died An. 365.)*

"Origen, speaking of the effects of Christianity, says, It restrains women from immodesty, and from the wild extravagancies of the sports and theatres."—p. 137. *(An. 230.)*

Jeremy Collier, in "A short view of the immorality and profaneness of the English stage," most admirably proves the disgraceful liberties of the stage; he observes, "the business of plays is to recommend virtue, and discountenance vice, but the use is perverted, and like cannon seized by the enemy, they are pointed the wrong way." *Introd.*

How many illustrious examples could I produce of men, who,

Aristotle says "The force of music and action is very affecting. It commands the audience, and changes the passions to a resemblance of the matter before them. So that where the representation is indelicate, the thoughts of the company must suffer." *Polit. l. 8.*

Josephus records, that Herod was praised by strangers for erecting an amphitheatre at Jerusalem, "but his countrymen considered the thing as a manifest corruption of their ancient discipline and manners." *Antiquities of the Jews. b. xv. c. ix.*

Cicero exclaims, "Licentious plays and poems are the bane of sobriety, and wise thinking : Comedy subsists upon indelicacy ; and pleasure is the root of all evil." *Tusc. l. 4. de Legib. l. 1.*

"Nothing is more destructive to good manners than to run idling to see sights, for there vice makes an insensible approach, and steals upon us in the disguise of pleasure." *Seneca Epist. 7.*

Epictetus says, "We should not frequent the theatres." *c. xlix.*

Tacitus observes, "The German women were guarded against danger, and kept their honor out of harm's way, by having no play-houses amongst them." *De mor. German. c. 19.*

Plutarch says, "Plays are dangerous to young people." *Symposiacs, lib. 7. de audiend. poet. p. 15. Ed. Par.*

Speaking of the Romans, Cicero remarked, "Their predecessors considered all stage plays disreputable and scandalous, in so much that any Roman who turned actor, was not only to be degraded, but likewise as it were disincorporated, and unnaturalized by order of the censors." *De Repub. lib. 4.*

"In the Theodosian code, players are called "*personæ inhonestæ*," that is, persons maimed and blemished in their reputation." *xv. Cod. Theod. tit. vii. p. 375.*

"Their function was counted scandalous by the civil law." *L. 4.*

By 39 Eliz. c. 4. and 1 Jac. 17 Geo. II. c. 5. §. ii. they are classed with counterfeit Egyptians, and deemed rogues, vagabonds, and sturdy beggars, unless licensed. *25 Geo. II. c. xxxvi.*

Theophilus, bishop of Antioch, (An. 180) inter alia, says, "neither dare we presume upon the liberty of your other shows, lest our senses should be tinctured, and offended with indecency and profaneness. God forbid that christians who are remarkable for

after they had governed the common wealth, retired to the ma-

modesty and reserve : who are trained up in Virtue, God forbid I say, that we should dishonor our thoughts, much less our practice, with such wickedness as this." *Lib. 3. de Autolyc.*

Tertullian (An. 300) tells the heathens " We have nothing to do with the frenzies of the race-ground, the liberties of the playhouse, or the barbarities of the bear garden. *Apol. c. 38.* The whole tribe of actors is thrown out of all honor and privilege ; they are neither suffered to be lords nor gentlemen ; to come within the senate, or harangue the people." *Ib. c. 22.*

" Since, therefore, human prudence has thought fit to degrade the stage, notwithstanding the amusement of it : since pleasure cannot shelter the actors from censure, how will they be able to stand the shock of divine justice, and what reckoning have they reason to expect hereafter ?" *Ib. c. 23.*

" Will you not then avoid this seat of infection ? The very air suffers by their impurities, and they almost pronounce the plague. What though the performance may be in some measure pretty and entertaining ; what though innocence, yea, and virtue too, shine through some part of it ? It is not the custom to prepare poison unpalatable, nor make up arsenic with rhubarb and senna. No ; they must oblige the sense, and make the dose pleasant." *Ib. cap. 27.*

Clemens Alexandrinus observes, " If it is said these diversions are taken only to unbend the mind and refresh nature a little ; I answer, that the spaces between business should not be filled up with such rubbish ; a wise man has a guard upon his recreations, and always prefers the profitable to the pleasant." *Lib. 3. pædag. (An. 204) c. 11.*

Cyprian (An. 250) says, " What business has a christian at such places as these ? A christian, who has not the liberty so much as to think of an ill thing, why does he entertain himself with immodest representations ? Has he a mind to discharge his modesty ? Yes, this is the consequence ; by using to see the things he will learn to do them. What need I mention the levities and impertinence in comedies, or the ranting distractions of tragedy ?" *De Spectaculis.*

" No school exists in which the elements of modish vice can be studied with greater promise of proficiency than the public theatres. When it is considered at what pains the managers of the stage are to import the seducing dramas of Germany as well as to get up

management of their domestic affairs, carrying nothing to their the loose productions of the English muse; when it is farther considered how studious the actors and actresses are to do justice, and even more than justice, to the luscious scenes of the piece, to give effect to the equivoques, by an arch emphasis, and to the oath by a dauntless intonation; when to all this is added, how many painted strumpets are stuck about the theatre, in the boxes, the galleries, and the avenues; and how many challenges to prostitution are thrown out in every direction, it will, I think, be difficult to imagine places better adapted than the theatres at this moment are, to teach the theory and practice of fashionable iniquity." *Owen, "Fashionable World,"* p. 46.

I recommend this little work as an antidote to modish depravity.

"Zeuxis, a celebrated painter, represented a boy holding a dish of grapes so naturally, that the birds being deceived pecked the grapes; but Zeuxis was wisely displeased with his workmanship, saying, "Had I made the boy as natural as the grapes, the birds would have been afraid to touch them." *Plin. Nat. Hist. Lib. 35. c. 10.* "Thus two things are set forth to us in stage plays; some grave sentences, prudent counsels, and punishment of vicious examples; and with these, desperate oaths, obscene talk, and riotous acts, are insidiously personated. It seems the goodness is not portrayed with equal accents of liveliness, as the wicked things are: otherwise men would be deterred from vicious courses with seeing the woeful success which follows them." *Fuller "Holy State,"— "General Rules,"* b. iii. c. 13. s. 10. p. 173.

Gisborne, in his "Enquiry into the Duties of the Female Sex," discoursing of the vicious tendency of the modern stage, after admitting its comparative improvement, remarks; "But has the change been complete? Is the British stage now irreproachable? Does it exhibit no scenes which give pain to modest eyes, no language grating to modest ears? Does it exhibit nothing which a christian need be ashamed of writing, of acting, of witnessing? Or if it be still culpable, is it but rarely, and transiently? Let those who are the best acquainted with the theatre answer these questions to their own consciences." p. 173.

"It is necessary that the general effect of the piece should be unequivocally virtuous.

"What would not be endured by modest eyes and modest ears in a private company, ought not to be endured upon a stage.

poor families, but the honor of having faithfully executed their office :—Of men, who valued integrity beyond money, and esteemed virtue more than life ;¹ — who were never elated by

“ Among the usual causes by which female modesty is worn away, I know not one more efficacious, than the indelicate scenes and language, to which women are familiarized at the theatre.” *p.* 178.

And in allusion to private theatres, even admitting their freedom from the flagrant improprieties of the public stage, he observes, “ Take the benefit of all these favorable circumstances ; yet, what is even then the tendency of such amusements ? To encourage vanity, to excite a thirst of applause and admiration, on account of attainments, which, if they are to be thus exhibited, it would commonly have been far better for the individual not to possess ; to destroy diffidence by the unrestrained familiarity with persons of the other sex, which inevitably results from being joined with them in the drama ; to create a general fondness for the perusal of plays, of which so many are improper to be read ; and for attending dramatic representations, of which so many are unfit to be witnessed.” *p.* 183.

These arguments against plays, and similar exhibitions, are irresistible—were they less conclusive, every christian must acknowledge, that if what is indifferent in itself, becomes the source of more evil than good, it should not be encouraged.

¹ Cicero, treating of the society there is between all men ; their being related to each other, and their consequent obligation not to injure others for their own advantage, observes, “ But what perhaps some men will say, if a wise man is perishing for hunger, must not he take away victuals from another ; though a perfectly useless and insignificant fellow ? No, for life itself is not so dear to me, as a fixed resolution of doing no wrong for my private advantage.” *Offic. l. iii. c. vi.*

The man who is dissatisfied with this decision is a monster. There have been some atheistical wretches, who have contended that necessity is the first law of nature ; in other words, that it supersedes all law.

Lactantius exclaims, “ A wise man will rather die than be unjust ; he will not displace the shipwrecked person from his plank to preserve his own life ; nor dismount his wounded comrade, to save

prosperity, nor depressed by adversity,—who preferred real honor to false pleasures,—and, content with the consciousness of doing right, despised titles, riches, and the other advantages of fortune. Such glorious souls, and such brave examples, it will be difficult now to find. Such a one would by many persons be laughed and pointed at, as an ass among the monkies; and looked upon as a raving, melancholy, silly, hypocritical creature, not worthy the name of a man. Thus we honor and obey the doctrine of Christ; so that it is often held to be the most ridiculous thing in the world, to be a true christian; as if Christ had come in vain, or that christianity is quite another thing to what it was, or did not alike appertain to all men. From such sentiments you cannot depart too far, and Christ should be your only standard and measure whereby to estimate every thing.

Who is there but regards noble parentage as one of the chief blessings of life? But be not surprised, when you view the wise men of this world, men of the highest rank, knitting their brows, and with much importance deciding the different degrees of relation; asserting trifles with the greatest vehemence: or when you see others puffed up with the titles of their grandfathers and great grandfathers, as if they thought that the rest of the people were hardly men.¹ But smiling at their folly, consider (which is

himself.” There is one general rule, *As ye would that men should do to you, do ye also to them likewise.* Luke vi. 31. Matth. vii. 12. But I will not insult the feelings of my readers, by adducing further confutation of such a diabolical principle, that a man may trample upon the rights of others for his selfish gain; but conclude with an observation of Chrysippus, a celebrated logician, (A. M. 3720.) “He that is running a race should endeavour to get before his opponent; but must not trip him up, or push him aside: so in life it is lawful that every one should procure what is useful and convenient for his comfortable subsistence; but it is not lawful to take it away from others. *Cited by Cicero, Offic. l. iii. c. x.*

¹ “Hereditary nobility is entirely another’s. No other person hath lived for our honor, nor ought that to be reputed ours, which

the truth)* that the highest honor is to be *born again* in Christ, (a) to be adopted into his Church, and to become one spirit with God.

Be it your glory to be *the son of God*. (b) Christ selected those the world called *base, weak, and foolish*: (c) and God *without respect of persons judgeth according to every man's work*. (d) The only nobility is, to despise the vanity it fre-

existed before us. What can be more senseless than for a man to value himself upon this? Those who have nothing else to recommend them, are like criminals, who, when they were hard pursued, took sanctuary at the altars and sepulchres of the dead, and laid hold of the statues of the emperors for refuge. What advantage can it be to a blind man that his parents had good eyes? or to a stammerer, that his father had a smooth and voluble tongue?"

"Personal and acquired nobility is the reverse of the former, merit has made it all his own."

"These two often centre in one person, and then the nobility is perfect."

"Nobility granted by the favor of a Prince, without any merit to give a title to it, is rather a mark of shame than honor. It is a poor, pitiful parchment nobility."

Rollin remarks, "Whatever is external to a man, whatever may be common to good and bad, does not make him truly estimable. We must judge of men by the heart; from thence proceed great designs, great actions, great virtues. Solid glory, which cannot be imitated by pride, nor equalled by pomp, resides in personal qualifications, and noble sentiments. To be good, liberal, beneficent and generous; to value riches only for the sake of distributing them; places of honor for the service of our country; power and credit, to be in a condition to suppress vice and reward virtue; to be really good without seeking to appear so; to bear poverty nobly; to suffer injuries and affronts with patience; to stifle resentment; and to do every good office to an enemy, when we have it in our power to be revenged of him; to prefer the public good to every thing; to sacrifice our wealth, repose, life, and fame, if necessary, to it; these make a man truly great and estimable." *Belles Lettres*, b. iv. s. vii.

(a) John iii. 3. (b) Rom. viii. 14. (c) Matt. iv. 18. 1 Cor. i. 26.
d) 1 Peter i. 17. Acts x. 34. Rom. ii. 6.

quently creates. Hear what the Judge of true worth says in the gospel against the Jews, who boasted of their descent from Abraham—a personage, not only of illustrious birth, great fortune, and eminent for his victories over kings; but much more for his favor with God, on account of his virtues. Who would not value these things as marks of the highest grandeur and dignity? But what spake the truth to the Jews? *Ye are of your father the devil, and the lusts of your father ye will do.* (a) The greatest baseness is, to be a slave to vice, and to have no affinity or resemblance to Christ, who acknowledges none for his brethren, but they that *do the will of his Father which is in heaven.* (b) And his is the meanest birth, whose *father is the devil*, that is, he that doeth *the works of the devil*, if you believe Christ, who *is truth.* (c) On the other hand, he is of the noblest blood, that is a son and heir of God, a brother and coheir of Christ. (d) What their ensigns of dignity mean, let worldly men examine; but the badges of christianity are common to all, and most conspicuous.¹ You see what different notions of true nobility you ought to form from the vulgar.

If a man has hoarded much treasure, who does not reckon him a very happy man? Yet, every one that possesses Christ the only good, and has purchased that rich jewel, (e) a virtuous mind, though with the loss of every thing else, is sufficiently happy. He, who has found the hidden treasures of wisdom, has obtained *that which is better than thousands of gold and silver.* (f) What then is to be accounted of the gold, gems and estates, which the world so much admires? They are falsely called riches, but are *thorns which spring up, and choke the word of God.* (g) They are burdens which commonly hinder men from following their indigent leader Christ, through

¹ Sir Philip Sidney beautifully observed, “I am no herald to inquire other men’s pedigrees; it sufficeth me to know their virtues.”

(a) John viii. 44. (b) Matt. xii. 50. (c) John xiv. 6. (d) Rom. viii. 16, 17. (e) Matt. xiii. 44—46. (f) Ps. cxix. 72. (g) Mat. xiii. 7—22.

the narrow path into the kingdom of heaven. (a) Therefore, do not fancy yourself better for riches, but consider that you are only so much more entangled than others. He who can bravely disdain those things, is rich enough; nor is there any danger of his wanting, whom Christ has promised to supply with necessities; (b) he cannot hunger, who has a relish for the heavenly manna; (c) nor can he want clothing, who has put on Christ.¹ The greatest injury to a christian is, to withdraw

¹ "Contentment implies a freedom from all solicitude and anxiety of mind, in reference to a provision for our needs, and conveniencies of life."

"If we do not depend on Providence, we cannot escape being often distracted with care, and perplexed with fear.

"We should indeed forbear any the least complaint or murmuring in regard to the dispensations of Providence, or upon dissatisfaction of the state allotted to us." *Barrow, Sermon I. of Contentment.*

"The fluid and transitory condition of man's life, calls for a daily reparation of the decays of nature; he therefore that looks no farther than to minister to the desires of nature, and troubles not himself with vain, anxious thoughts, for more than is necessary, lives little less than the life of angels; whilst by a mind content with little, he imitates their want of nothing. For this cause we are commanded to seek only what is enough to keep the body in its due state and temper; and thus to address our prayers to God; "*Give us this day our daily bread;*" give us bread, not delicacies or riches; not splendid and purple vestures or rich golden ornaments; not pearls and jewels; silver vessels; large fields and great possessions; not the government of armies; the conduct of wars; the disposal of nations; not numerous flocks and herds, or multitudes of slaves and servants; not splendor and display in public; not marble pillars, or brazen statues, or silken carpets, or choirs of music, or any of those things, by which the soul is diverted, and drawn from more noble and divine thoughts; but only bread, which is indeed the true and common staff of life." *Gregory Nyssen. (An.*

(a) Matt. xix. 23. 1 Tim. vi. 9, 10. (b) Matt. vi. 24—34. Heb. xiii. 5.

(c) John vi. 49.

from his obedience, as the highest benefit he can attain, is by growth in virtue. (a)

What is it that wretches call pleasure? (b)¹ Why, that which is the reverse. What is it then? It is the laughter of fools and madmen, a luscious poison, and a specious snare. (c)² The only true joys are those of an innocent mind; the best feast is the study of the holy Scriptures; the sweetest airs are Psalms,³ penned by the Holy Spirit; and the most exquisite feeling, the perception of truth. Do but remove the film that obstructs your eyes, prepare your palate, and then you will relish Christ; whom, when you have well tasted, though all the Epicures should collect the most delicious sweets, for your

380.) *De Orat. Domin. Orat. 5. p. 745. tom. 1. vide Cyp. de Orat. Dom. p. 192. cited by Cave, Prim. Christianity, p. 2. c. 2.*

¹ Bede said, "as for pleasures we must only touch them with the tip of our fingers, as we do honey, for fear of surfeiting upon them." (died A. D. 735.)

"The season, the object and the proportion are all circumstances of importance; a failure in any of them spoils the entertainment; he that buys his satisfaction at the expense of duty and discretion, is sure to over-purchase. When virtue is sacrificed to appetite, repentance must follow, and that is an uneasy passion. All unwarrantable delights destroy those that are greater. The main reason why we have restraints imposed, is, because an unbounded liberty would undo us. If we examine religion, we shall find few actions forbidden, but such as are naturally prejudicial to health, to reason, or society." *Collier, Essays on several moral subjects, Part II. p. 191.*

² "The dance of spirits, and the froth of joy." *Young.*

³ Lord Clarendon gave this pious advice to his children: "In order to procure tranquillity and ease, suffer no day to pass without at least reading some of the Psalms; and carefully observe whether there be not in every one of them, somewhat that immediately concerns yourselves, and refers to, or reflects upon, your own hopes and fears, or some other of your affections and passions." *Posthumous Tracts.*

(a) Matt. v. 48. Ephes. iv. 13.

(b) Prov. xiv. 12. 13.

(c) Eccles. ii. 2. vii. 2—4. Matt. v. 4. 2 Cor. vi. 10.

entertainment, they would seem nauseous in comparison. Every thing is not pleasant that appears so, to a mind that is vitiated. Should a patient in a fever take wine for water; men would not envy his happiness, but pity his distemper. In like manner, you are deceived, if you do not think, that the pious delight more in their temperance, than the wicked in their costly surfeiting banquets. The truest joy is, not to be cheated by false pleasures, of the love of Christ, and temporal and eternal felicity.

Observe how the world misapplies the words love and hatred. When a man, by base seductive arts, betrays innocence, and embitters domestic happiness, the vulgar call it love; but it is indeed the greatest hatred. Real love consults another's benefit, even by self-privation; but what does such a one seek but his own gratification? Therefore he loves not her, but himself; though, in truth, he loves not even himself.¹ He, who for so trifling an advantage of his own, as he thinks it, ensnares a woman, that he may rob her of all that she has valuable, namely, her integrity, modesty, honesty, virtue, and reputation: does he love or hate her? nothing can exceed his hatred.

When foolish parents indulge their children's vices, it is said, they are very fond of them. But how cruelly do they hate them, by endangering their souls, while they do but gratify their own inclinations? What else does our mortal enemy the Devil desire, but that we may sin with impunity in this life, that we may suffer for it eternally in the next? A good prince, and a kind master,³ they are called, who wink at, or encourage some

¹ A good man by the observation of his duty, pleases himself; benevolence is a refined self-love, perfectly consistent with social, indeed, the very basis thereof. Whoever injures another to obtain a seeming advantage, imitates a cunning and ferocious beast.

² *Chasten thy son while there is hope, and let not thy soul spare for his crying.* Prov. xix. 18. xxii. 15. xxix. 17.

³ I shall digress to the relative duties of masters and servants;

faults, that men may commit them with more safety and boldness. This is the very punishment that God inflicts upon those, whom he deems unworthy of his mercy. “*But my people would not hearken to my voice: and Israel would none*

for a due performance thereof promotes the happiness of every family.

Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven. Col. iv. 1.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men pleasers, but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with him. Ephes. vi. 5—9. Col. iii. 22—25. *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.* Titus ii. 9. 10. 1 Peter ii. 18—20.

Grotius observes, “we are not to impose upon them labor disproportioned to their strength and health.”—‘Do you not remark,’ says Seneca, ‘how careful our ancestors were to prevent as well all occasion of envy to masters, as of reproach to servants, when they called the lord, *Paterfamilias*, the father of the family; and his servants, *Familiares*, his familiar friends?’ *Ep.* 47.

Augustin says, ‘as to temporal things, the condition of children was better than that of servants; but as to religious duties, masters made no distinction, but servants and children were with equal affection instructed in the true worship of God.’ *De Civit. Dei.* l. 19. c. 16. Grotius, *Of War and Peace*, b. iii. c. xiv. s. v.

Kindness to servants, so far from diminishing the authority of the master, considerably increases it; and their uniting in the devotions of the family, whilst it instructs them in religion, cements their attachment.

of me : so I gave them up unto their own hearts' lust : and they walked in their own counsels."(a) Whereas, "*whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*"(b) Thus he, who loves not himself as he ought, mortally hates himself ; he that has false pity on himself is unmercifully cruel to himself ; to indulge one's self, is to neglect one's self ; to mortify, is to indulge ; and for a man to lay down his life in a good cause, is to save it. They take proper care of themselves, that deny the desires of the flesh ; they do good to a person, that are severe to his vices ; (c) and they who destroy the sinner, save the man. In short, he that defaces the work of man, renews the image and work of God.

Take another instance of vulgar error, drawn from the received opinions of power and weakness, courage and cowardice. Is it not usual to call him a powerful man, that can easily hurt any one ? To do mischief is an ability common to vermin, poisonous creatures, and even the Devil himself, whose delight it is. But how can a tyrant hurt his fellow-creature ? by robbing him of his money, torturing his body, or taking away his life ? This, to a good man, in a righteous cause, would be a blessing instead of a curse.(d)¹ Whoever intends to wrong another, first does himself the greatest injustice. Do you design to defraud, or spoil me of my property ? You have the greater loss of the two, because you have lost your charity.(e)² You cannot wound me, without giving yourself a much deeper wound. Remember, if you take away my life, you kill your soul to all eternity.(f) He is denominated a fine, brave and spirited man,

¹ This assurance supported the Martyrs in the most excruciating tortures. The iron arm of despotism cannot reach the soul.

² When Bishop Latimer was told a cutler had cheated him in the sale of a knife—"No," observed Latimer : "he cheated not me, but his own conscience!"

(a) Ps. lxxxi. 11. 12.

(c) Levit. xix. 17. Titus i. 13.

(e) 1 Cor. vi. 9. 10.

(b) Heb. xii. 6—11. Deut. viii. 5.

(d) Matt. v. 10.

(f) Matt. xix. 18.

that is of a fierce and impatient temper, that is angry at the least offence, and returns *evil for evil, railing for railing.* (a) But he that obeys Christ, and patiently receives an affront, is called a poltroon, not fit to be conversed with.¹ What can be

1 Our blessed Saviour graciously offered himself a sacrifice for our redemption, and came to rescue us from Pagan darkness and inhumanity; his arrival was ushered in with the glad tidings of "*Glory to God in the highest, on earth peace, good will toward men.*" Luke ii. 14. : and shall we have our ears assailed with the unchristian yell of duelling?—The barbarous customs of drinking out of the skulls of the enemy, and boasting in the number of hostile scalps, are comparative refinements—the passions of savages, unrestrained by the mild precepts of the gospel, are excited by the remembrance of the perils and horrors of war.

The duellist fancies himself a Christian,—vain delusion! let us examine his claim to this noble title, for,

"A Christian is the highest style of man." Young, N. iv.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven." Matt. v. 23. 24. 44. "Thou shalt do no murder." Matt. xix. 18.

With what front can we daily intercede for mercy, if we forgive not our brethren? Matt. vi. 15. ; is not our prayer upon this condition, "*As we forgive them that trespass against us?*" Is he entitled to the glorious privileges of a Christian, who violates the very terms thereof? no—he may continue a nominal Christian, but the name will nothing profit him in the day of judgment. "*If ye keep my commandments, ye shall abide in my love.*" John xv. 10. "*Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.*" 2 John 9. Matt. vii. 21.

Does the supercilious duellist smile? does he attempt to parry

(a) 1 Peter iii. 8. 9.

more opposite to true greatness of mind, than to be discomposed by a paltry word; to think it the part of a man to excel in

these sacred truths with the puny weapon of "*the wisdom of this world,*" which is "*foolishness with God?*" 1 Cor. iii. 19.

"*The word that I have spoken, the same shall judge him in the last day.*" John xii. 48.

Has he not courage to be a Christian? let him recollect the awful warning of Christ—"He that taketh not his cross, and followeth after me, is not worthy of me." Matt. x. 38. Does he coward-like dread the censure of the world, and prefer "*the praise of men more than the praise of God,*" (John xii. 43.) when the latter is so much the more valuable? (Isai. li. 7. 8.): if he does, let him attend to his reward—"What shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the Holy Angels." Mark viii. 37. 38. Matt. xvi. 26.

To drive the duellist from the field, I shall summon two champions for the cause of Christianity, as my auxiliaries.

"Let the soldier remember that he is a Christian as well as a soldier, and that he was first listed under God Almighty."

"A man of honor will rather starve than be false to a solemn engagement, and where the cause is just he is to be commended for his constancy; and if interest strikes in too, it is not only criminal, but weakness to desert it."

"As for the point of contempt, let him return it with pity; it is no dishonor to be undervalued by those, who want either understanding or conscience, or both. If bare contempt, without reason, is so terribly significant, a fool would be better than a philosopher; a slave than an emperor; provided the first had but the insolence to scorn the latter."

"Religion will not endure the duelling principle; it is one so full of pride and passion, and revenge, so tempestuous and absurd, so absolutely unallied to reason and good nature, that polished heathenism would be ashamed of it: in a word, it is as contrary to the tendency and temper of Christianity, as light is to darkness, as God is to the Devil."

doing wrong, and to be incapable of smiling at another's folly? How much braver is it, to be above every injury, and with an exalted soul, to *overcome evil with good*? (a) I do not call him a great man, that rushes dauntless upon the enemy, and is the first to scale a wall; for this may be expected of every common soldier. But he that can conquer himself; heartily wish well to his enemies; oblige those that have injured him; pray for them that detest him; alone deserves the name of a magnanimous hero. (b)'

Let us examine what the world calls honor, disgrace and modesty. You are commended; by whom? If by vain persons, and for an act of shame, this is so far from being honorable, that it is the greatest ignominy. Are you mocked and condemned? To determine this, we must know for what. If for the sake of innocence, or other godly cause, then it is not a reproach, but the greatest honor. (c) For though the universe were to censure you, nevertheless what Christ commands, must be glorious. And if all mankind should ring your praises, yet that must be shameful, which God has forbidden.

"Fear not to part with the character of a gentleman. As long as the laws are on our side, the heraldry is all safe; and if it were otherwise, let us remember we are Christians. If there happens a competition between the two pretensions, let us drop the gentleman, and keep the Christian, for he is a person of the best quality." *Jerem. Collier, Essays on Moral Subjects, Part 1. p. 141—143.*

"God is the fountain of honor, God's word the charter of honor, and godly men the best judges of it; nor is it any stain of cowardliness for one to fear hell and damnation." *Fuller, "Holy State."*—*"The Good Soldier," c. 10. p. 117.*

'Justin Martyr (An. 155.) tells the Jews, "the Christians pray for you, and all others that are unjustly our enemies; we pray for you, that Christ will have mercy upon you: for he has taught us to pray for our enemies, to love them, and be merciful to them." *Dial. cum Trypho. p. 254. 243. 333.*

(a) Rom. xii. 21.

(b) Luke vi. 27. 28.

(c) Matt. v. 10. 12. Heb. xii. 3.

It is called prudence,¹ to endeavour to get money as fast as you can ; to put it out safely, and provide for the future. You hear people every where seriously talking of one that has grown rich, thus—Oh, he is a remarkable fortunate, clever, careful, industrious man ! This is the cant of the world, that is *a liar, and the father* of it. (a) But what says the word of truth ? *Thou fool, this night thy soul shall be required of thee.* (b) This man had stored his barns with full crops, had plenty of money, and thought of nothing but enjoying the fruits of his

¹ “ True prudence consists in knowing how to live well, and how to die so ; it serves to direct and conduct all the other virtues ; like a faithful guide, she goes before to light them. One may even say that she comprehends them all, for no evil is done but for want of prudence ; and the greatest prudence is to be religious, just, steady and temperate.” *Du Moulin, on Peace of Soul, lib. 2. c. 18. p. 254.*

Thou shalt love thy neighbour as thyself. Matt. xix. 19.

“ All craft should utterly be banished, and that knavish sort of cunning which would indeed be esteemed prudence, but is the farthest from it of any thing in the world : for prudence consists in making a right distinction between good and evil ; but this kind of cunning gives the preference to evil ; if, at least, it be true, as most certainly it is, that every thing is evil, which is contrary to honesty.

“ It is agreeable to the dictates and rules of nature, that no one should endeavour to make his own advantage from the ignorance of another ; and indeed there is no greater mischief in the world than this wisdom, falsely so called, joined with baseness and knavery. From this innumerable cases have arisen, wherein profit is set up in opposition to honesty.” *Cicero Offic. l. iii. c. xvii.*

The owner of a book, unacquainted with its value, offered it to Hermias of Alexandria, for less, who disdaining to profit by his ignorance, paid him the real value ! *Bayle, Dict. tit. Hermias.*

Cicero affirms, “ it is a villainous error of some wicked men, when any thing appears profitable, to obtain it, without considering its relation to honesty.” *Offic. l. iii. c. viii.*

(a) John viii. 44.

(b) Luke xii. 15. 21.

labors; and though he did not, like many, only watch his treasure, without tasting of it, yet God calls this worldly wise man a fool. For what can be more absurd, than like *Æsop's* dog, to catch at the shadow, and lose the substance? The fable, indeed, we laugh at, though exemplified every day in the lives and manners of men; but this is a circumstance that should rather excite our tears than our laughter. How unwise is it, to be so very careful in providing for the necessities of this fleeting, precarious life, which God has promised to supply; and to be totally negligent of our future state, which must be for ever miserable, if we do not prepare for it. (a)

To proceed to one mistake more.—The man that vigilantly listens to every idle report, and knows what is doing all the world over, is said to have much knowledge and experience: if he can talk of losses by sea and land, of what is intended by the King of Great Britain, of the intrigues of the court of France, of news from Rome, or the manner of living in Russia, and of the politics of the European Princes; in short, he that has something to say upon all occasions, is called wise. Now what can be more thoughtless, than for any one to pry into what is doing abroad, but never to think of what passes in his own breast, which is the only thing that belongs to him? Do not tell me of wars and tumults, but reflect whether you are not inwardly torn by anger, ambition, lust, and envy;—think how far you have reduced them;—what force you are provided with—what hopes of victory;—how long before the contest will be decided. If in these affairs you shew great skill, address, and circumspection, I will denominate you a prudent man, and you may retort upon the world its own maxim; “That he is a fool that is not wise unto himself.”¹

¹ “Science and wisdom are things very different; wisdom is worth more than all the science and art in the world, as heaven exceeds the price of the earth, gold of iron.”

If you scrutinize in this manner, all the joys and cares, hopes and fears, desires and sentiments of mankind, you will find them alike perplexed with error, so that they *call evil good, and good evil.* (a) Such is the far greater part of mankind, whom therefore you ought to disregard; but pity, and wish they may become better. *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.* (b) You are a *child of light*, (c) and of *eternal life*: then *let the dead bury their dead*; (d) and *the blind*, with their *blind leaders*, *both fall into the ditch.* (e) Do not be led away from Christ. O Christian, stamp the principles of your religion (f) deep on your heart, dare boldly to assert them, and have the fullest assurance in your beloved Jesus Christ. (g)

Sentiments worthy of a Christian.

Be mindful of these precepts of Christianity; namely, that a Christian is not born to live only for himself; (h) ¹ that he ought to give thanks *always for all things unto God and the Father, in the name of our Lord Jesus Christ*; (i) and to bestow his wealth on his indigent brethren: for Christian charity ad-

¹ Cumberland says, "no virtue can adorn his mind, who has divested himself of all benevolent affections towards mankind." *Of the Law of Nature*, c. 5. s. xv.

This work deserved the Bishoprick of Peterborough which was given to him unsolicited by King William. Cumberland was eminently pious and learned; his charity was most exalted; and he was hospitable without profuseness. When a friend observed that his great literary labors would destroy his health, he replied, "it is better to wear out than to rust out."

(a) Isai. v. 20. (b) Rom. xii. 2. (c) Ephes. v. 8. John viii. 12.
 (d) Luke ix. 60. (e) Matt. xv. 14. (f) Mark viii. 38. (g) John xiv. 23.
 (h) Matt. xx. 28. Gal. vi. 2. Phil. ii. 4. Heb. xiii. 16. 1 Peter iii. 8.
 (i) Ephes. v. 20.

mits no selfish property. Good men he will love for themselves, and the bad for Christ; who so loved us, his enemies, as to sacrifice himself for us; he will embrace others, in order to make them good. (a) He will hate no man, but as a physician does his patient, being an enemy only to vice.¹ The stronger the disease is, the greater pains charity will take. (b) He will endeavour to destroy the sinner, but save the man. He will pray for, wish well, and do good to all. He will rejoice at others' success, and grieve at their disappointments, as if they were his own. *Rejoice with them that do rejoice, and weep with them that weep.* (c) A Christian can never think, what have I to do with such a one? I know not whether he is good or bad; besides, he is a perfect stranger to me; (d) and I was never obliged to him; he once was unkind to me, but never did me any service. Only remember what Christ did for you, and how little you deserved; and then repay his love, as he requires, by doing good to your neighbour. (e) Observe what distress he is in, and how much you are able to do for him. (f) Consider that you are brethren in Christ, that he is a member of the same body, a partaker of the common faith, and that he is redeemed by the same blood. How can that man be a stranger, with whom you are connected by so many ties? Amongst the common remarks of the Gentiles, to persuade men into love, these were urged, such a one is your fellow-citizen, relation, or he is an acquaintance, your father's friend, a benefactor, grateful, well-born, or rich.² In Christ these things are nothing, for

¹ "Thou shalt neither hate a man for his vice, nor love the vice for the man's sake." *Prosper died A. D. 466.*

² So highly did the ancients estimate philanthropy, that they had this proverb, "one man is a kind of God to another."

Cicero says, "and if nature enjoins us, that every man should desire and procure the advantage of another, whosoever he be, for no

(a) 1 Thess. ii. 7. 3.

(c) Rom. xii. 15.

(e) Luke x. 27--37.

(b) James v. 19. 20.

(d) Gal. iii. 23.

(f) Gal. vi. 10.

there is "*One God and Father of all, who is above all, and through all, and in you all.*" (a) Upon all occasions only reflect thus; he is my brother in the Lord. (b) Does not whatever is imparted to any member, circulate through the body to the head? Now we are members one of another, and it is the members joined together that constitute the body; Jesus Christ is the head of the body, (c) and the head of Christ is God; whatsoever then is done to any one member of the body, whether it be good or ill, is done unto you, unto each member, unto Christ, and unto God. Such expressions as this are wrong, Like to like; for of what use are words of distinction, where there ought to be the strictest union? Every day's experience confirms, that a courtier is averse to a citizen, a countryman to a townsman, a magistrate to a private person, a rich to a poor man, a nobleman to one of humble parentage, those in power to them that are out, an Italian to a German, a Frenchman to an Englishman, a South Briton to a North Briton, a logician to a grammarian, a scholar to an illiterate man, an orator to a bad speaker, a clergyman to a layman, a priest to a monk, one order of monks to another; and, even in trifles, the unlike hate each other. What becomes of that charity, which extends even to enemies; ¹ when the change of climate, a name, or a different

other reason than because he is a man; it necessarily follows that all men are joined by the self-same nature in one common interest."

And discoursing farther of men, who refuse good offices to strangers, he says, "these men destroy that universal society of all mankind, which if once taken away, kindness, liberality, justice, and humanity must utterly perish." *Offic. l. iii. c. vi.*

Let no disagreement in religious or political opinions ever obstruct our charity. *Vide Luke x. 33.* Say, "I am a man, and think every thing humane belongs to me."

¹ When the Romans had taken seven thousand Persian captives, and would neither release them without a ransom, or maintain them; and many were starved; Acacius, Bishop of Amida, with the con-

(a) Ephes. iv. 6. Col. iii. 11—14.

b) Mark iii. 31—35.

(c) Ephes. iv. 15. 16.

rank, order, or pursuit, shall make one man hostile to another, or indifferent to good offices? Let us lay aside these inhuman distinctions; for "*By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many;*" (a) neither envying the more honorable members, (b) nor neglecting the inferior; and let us be sensible, that we are the better for the good we do our neighbour; and when we injure our brother we do ourselves the greatest harm. Let no man consult merely his seeming private advantage, but let each contribute, in proportion as God has blessed him, to the common good; (c) that so every thing may flow back to the fountain-head, *And that all speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.* Ephes. iv. 15, 16. *And bear one another's burdens, and so fulfil the law of Christ.* (d)

Do you think those people belong to this body, who talk after this manner? my estate came to me by inheritance, and I am a legal, not a fraudulent possessor; why then should I not make use of my own, or even abuse it, if I please? why should I give to them, that I owe nothing to? If I choose to spend and throw it away, it is my own, and what has any one else to do with it? ¹

sent of the Clergy, sold all the gold and silver plate of the Church, to ransom and give them money to return home. *Socrates Hist. Eccles. lib. vii. cap. xxi. (An. 440.)*

¹ It is our imperative duty to retrench superfluous expenses, that we may the more relieve the necessities, and administer to the comforts of suffering humanity. Can the stately pride of entering the lofty hall, being decked in all the tinsel and foppery of dress, revelling in the costly parlour, and reposing under the gorgeous tapestry, be put in competition with the calm delight of bending under the humble

(a) 1 Cor. xii. 13, 14.

(b) James iii. 15, 16.

(c) 2 Cor. viii. 12. ix. 6, 7. Phil. ii. 4, 5. Heb. xiii. 16.

(d) Gal. vi. 2. 1 Cor. xii. 25—28.

But consider, I beseech you, that while you are surfeiting, one of your fellow-members is perishing for want.¹ While your

portal, protecting the shivering body from the piercing blast, and adding to the scanty morsel of the poor? How pleasing to be able to say with Job, "*The stranger did not lodge in the street, but I opened my doors to the traveller.*" xxxi. 32. "*The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.*" xxix. 13.

Erasmus in the Colloquy "The Religious Treat," remarks, "To those who ask, indeed who importune, or rather extort, great sums from others, to furnish voluptuous entertainments, or which is worse, to feed luxury and dissipation, it is charity to deny: it is a species of robbery to confer that which we owe to the necessities of our neighbours, upon those that will abuse it."

This just observation claims a serious consideration—how many support the proud establishments or the riotous excesses of their children, relations or friends, and neglect to relieve the necessities of their fellow creatures! They are actuated more by the loud plaudits of men, than the still approbation of conscience. We are stewards of our wealth, and at the last solemn audit must account for the disposal: then, it will be in vain to produce vouchers for sums applied to nourish pomp and extravagance—they will be rejected by our Lord; who commanded, "*When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.*" Luke xiv. 12—14. Matt. xxv. 40—46.

Some inconsiderately open their purse to the first petitioner; let them reflect that if they give to an undeserving person, they misappropriate that which would have administered relief to a proper object.

¹ "It is best for a rich man to make the bellies of the poor his barn, to succour the fatherless and the needy, and thereby to lay up treasure in heaven, that he may be received into an everlasting habitation."

"Let not thy care be to have thy hands full, whilst the poor are empty." *Peter Chrysologus, A. D. 440.*

full wardrobe is devoured with moths and worms; your naked brother stands shivering with cold: (a) You are losing at the gaming table; ¹ while your brother is struggling with misery, or languishing upon a bed of sickness. You say, What is this to me; I trouble myself with nobody's business but my own? And can you with such a disposition think yourself a christian; when you are not worthy to be called a man? ² In a numerous

¹ The love of play originates in covetousness, and no covetous man *shall inherit the kingdom of God*. 1 Cor. vi. 10. St. Paul calls covetousness *idolatry*. Col. iii. 5. And does not the gamester sacrifice every public and private duty? Justinian made a law against gaming either in public or private houses. *Lib. iii. Cod. Justin. tit. 43*. Cyprian said, "a common gamester or dice-player may call himself a christian, but indeed he is not." *Lib. de Aleatoribus*. The Emperor Aurelius Alexander decreed, that "a man discovered playing with dice should be apprehended as mad or an idiot."

"He that means to make his games lawful, must not play for money, but for refreshment.

"If without the money, he cannot mind his game; then the game is no divertisement, no recreation, but the money is all the sport; and therefore covetousness is all the design.

"Cards and dice, if there be no money at stake, will make as good sport, and please the mind as well as any of the sports of boys, and are as innocent as push-pin. *Jeremy Taylor. Of the efficient causes of all Human Actions. B. iv. c. 1. p. 779*.

² The early Christians were so eminent for brotherly love, that the heathens exclaimed, "See how these Christians love one another." *Tertul. Apol. c. 39. p. 47. (An. 198)*.

Lactantius (An. 300) thus beautifully discourses upon mercy and charity. "Since human nature is weaker than that of other creatures, who come into the world armed with offensive and defensive powers; our wise Creator has given us a tender and merciful disposition, that we may place the safeguard of our lives in mutual assistances; for being all created by one God, and sprung from one common parent, we should think ourselves related, and obliged to love all mankind; and, that our innocency may be perfect, not only not to do an injury to another, but not to revenge one, when done

assembly when you hear another's character defamed, you are content to make no reply, or are pleased with the detractor. I would have answered him, you observe, if what he said, had concerned me ; but I had no connexion with the person so injured. If you have no union with this particular member, you have none with the body itself ; and if none with the body, then you have no part in Christ the head of the body.

I wonder how the morals of men professing christianity, come to be influenced by such expressions as these ; I hurt him, it is true, but I was provoked to it : I had rather do, than suffer

to ourselves ; for which reason also, we are commanded to pray for our very enemies ; we ought therefore to be kind and sociable, that we may assist each other ; for being ourselves liable to misery, we may the more comfortably hope for that help in case we need it, which we have given unto others ; and what can more effectually induce us to relieve the indigent, than to put ourselves in their stead, who beg help of us : if any be hungry let us feed him ; is he naked let us clothe him ; is he wronged by a powerful oppressor, let us rescue and relieve him. Let our doors be open to strangers, and such as have not where to lay their head. Let not our assistance be wanting to widows and orphans ; and which is a great instance of charity, let us redeem the captives ; visit and assist the sick, who are able to take no care of themselves ; and for strangers and the poor, in case they die, let us not suffer them to want the conveniency of a grave. These are the offices and works of mercy, which, whoever does, offers up a true and grateful sacrifice to God ; who is not pleased with the blood of beasts, but the charity of men ; whom therefore he treats upon their own terms ; has mercy on them whom he sees merciful, and is inexorable to those who shut up their bowels against them that ask. In order to our thus pleasing God, let us make light of money, and transmit it into the heavenly treasures, "*where neither moth nor rust doth corrupt, and where thieves do not break through nor steal,*" (Matt. vi. 19, 20.) nor tyrants are able to take it from us ; but where it shall be kept to our eternal advantage, under the custody of God himself." *Epitom. c. 7. p. 746.*

We should rescue the poor from oppression, either by exercising our influence, or applying to the protecting power of the magistrate.

wrong. Hear St. Paul, *Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, vengeance is mine ; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.* (a) You say, but what if my forbearance should add to another's boldness, and by tamely enduring one affront, I bring on another ? I reply, rather suffer harm yourself, than do it to another. (b) If in your power, reform your enemy, either by kindness, or a gentle behaviour ; (c) but if you fail, is it not better that one of you perish, than both ? and more for your advantage to grow rich in patience, than by retaliating evil for evil, to become alike vicious. Therefore, adopt for a rule of Christianity, to emulate all men in meekness, goodness, and liberality ; but to avoid the example of persons infected with hatred, strife, mischief, pride and scandal. He is such a wretch, you say, that he does not deserve to be forgiven, much less rewarded. Yet to pardon him is discharging your duty to Christ. (d) Others say, I desire to do no body any harm, nor will I allow them to do me any : whereas we should forgive others, and take such care of our conduct, as to grant them no opportunity to pardon us. Be equally diligent to avoid giving offence (e) and to remit it. If you are of noble birth, the humility that Christ requires, will not disgrace but exalt your condition. If you are a man of learning, so much the more patiently ought you to endure the ignorance of others, and instruct them. (f) Because the greater your talent, the stricter account will be required of you. (g) Are you rich ? remember that you are not the lord, but steward of your estate, (h) and should therefore be careful how you dispose of the public money. One says, I have no ecclesiastical benefice ; I am no Divine ; agreed ; but are you therefore no Christian ? consider well who it is you belong to, though you are no ecclesiastic. Is

(a) Rom. xii. 19—21. Matt. v. 44. (b) 1 Peter iii. 17.

(c) Matt. xviii. 15—17. Prov. xv. 1. (d) 1 Peter ii. 21—24.

(e) 1 Peter iii. 10, 11.

(f) Col. iii. 16.

(g) Matt. xxv. 14—40. Luke xii. 48. (h) Luke vi. 38.

Christ held in such contempt by mankind, that they think it a great matter to have no commerce with him; and that men are the more slighted the stricter their union is with him? Do not some of the angry laity every day make use of the word Divine as a term of reproach? ¹ They who conform to this world, and have nothing more scandalous to object to others, than the name of Divine, make it appear very plainly, what their opinions are of Christ, and what sort of men they are.

Divines and Magistrates have the same Lord, whose servants they are; and to whom they are alike accountable.² If you obtain

¹ *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you. Pray for us. Heb. xiii. 17, 18. And esteem them very highly in love for their work's sake. 1 Thes. v. 13. Who feedeth a flock, and eateth not of the milk of the flock? If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things? 1 Cor. ix. 7, 11. Let him that is taught in the word communicate unto him that teacheth in all good things. Gal. vi. 6.*

² *A Bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of hospitality, a lover of good men, sober, just, holy, temperate. Titus i. 7, 8. Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderous, sober, faithful in all things. 1 Tim. iii. 8—11.*

When St. Paul says, Deacons must *first be proved*, he does not design them to be examined by the Bishop's Chaplain, in Greek or Latin, but as to their conduct; and if *found blameless*, they are to be ordained. One notorious crime is of more importance than fifty grammatical faults. The usual certificate is obtained with too much facility, and received with too little inquiry. Nothing is more injurious to the cause of religion, than the immorality of its ministers.

Giving no offence in any thing, that the ministry be not blamed. 2 Cor. vi. 3. As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words,

as ye know, nor a cloak of covetousness ; God is witness : nor of men sought we glory. We were gentle among you, even as a nurse cherisheth her children. 1 Thes. ii. 4—7. 2 Cor. iv. 1, 2. Take heed unto thyself and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee. 1 Tim. iv. 16. These things speak, and exhort, and rebuke with all authority. Let no man despise thee. Titus ii. 15. Acts vi. 4. Feed the flock of Christ which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Peter v. 2—4. Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. Col. iv. 17. 2 Tim. iv. 5.

“ Now as all of us should labor in preserving the rule of discipline and good manners inviolate ; so a more especial care should herein be taken by the Prelates and Deacons of the Church, who should set others an example and pattern of all holy conversation. For how will it be possible for them to prescribe rules of purity for others, who themselves are tainted, and whose practice gives the first sample of corruption.” *Cyprian Epist. iv. s. 3. A. D. 247.*

Burnet, in his “ Pastoral Care,” observes, “ When St. Paul was leaving his last charge with the Bishops that met him at Ephesus, he makes use of the metaphor of shepherd, in those often cited words, “ *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*” Acts xx. 28. The words are solemn, and the consideration enforcing them is a mighty one : they import the obligations of the clergy, both to an exactness in their own deportment, and to earnest and constant labors in imitation of the Apostle ; who during the three years of his stay among them, had been “ *serving the Lord with all humility of mind, and with many tears, and temptations which befel him by the lying in wait of the Jews ; and had kept back nothing that was profitable unto them, but had showed and taught them publicly and from house to house.*” Acts xx. 19, 20. p. 35.

“ Study to shew thyself approved unto God,” (not to seek the vain applauses of men, but to prefer to all other things the witness of a good conscience ; and that in simplicity and godly sincerity, ye may walk and labor as in the sight of God). “ *A workman that needeth not to*

be ashamed, rightly dividing the word of truth." 2 Tim. 11, 15. p. 41.

"One of the chief parts of the pastoral care, is the visiting the sick; not to be done barely when one is sent for. He is to go as soon as he hears that any of the flock are ill. He is not to satisfy himself with going over the office, or giving them the sacrament when desired. He ought to inform himself of their course of life, and of the temper of their mind, that so he may apply himself to them accordingly. If they are insensible, he ought to awaken them with the terrors of God—the judgment, and the wrath to come. He must endeavor to make them sensible of their sins, particularly of that which runs through most men's lives, their forgetting and neglecting God and his service; and their setting their hearts so inordinately upon the world. He must set them on to examine their dealings, and make them seriously to consider that they can expect no mercy from God, unless they restore whatsoever they may have got unjustly from any other, by any manner of way; even though their title were confirmed by law. He is to lay any other sins to their charge that he has reason to suspect them guilty of, and must press them to all such acts of repentance as they are then capable of." p. 194.

"But one of the chief cares of a minister about the sick, ought to be, to exact of them solemn vows, and promises of a renovation of life, in case God shall raise them up again; and these ought to be demanded, not only in general words, but if they have been guilty of any scandalous disorders, or any other ill practices, there ought to be special promises made with relation to those. And upon the recovery of such persons, their ministers ought to put them in mind of their engagements, and use all the due freedom of admonitions and reproof, upon their breaking loose from them. In such a case, they ought to leave a terrible denunciation of the judgments of God upon them, and so at least they acquit themselves." p. 197.

Speaking of the conduct to be observed towards Dissenters, he justly remarks, "If we were stricter in our lives, more serious and constant in our labors; and studied more effectually to reform those of our communion, than to rail at theirs; if we took occasion to let them see that we love them, that we wish them no harm but good, then we might hope by the blessing of God, to lay the obligations to love and peace, to unity and concord before them,

ecclesiastical(*a*) or civil preferment, not with a design to discharge

with such advantages, that some of them might open their eyes, and see at last upon how slight grounds they have now so long kept up such a wrangling, and made such a rent in the church, that both the power of religion in general, and the strength of the Protestant religion, have suffered extremely by them." p. 204.

And in his Preface to the History of the Reformation, abridged, treating the same subject, he says, " But if it is an high and unaccountable folly for any to forsake our communion and go over to those of Rome; it is at the same time an inexcusable weakness in others, who full of zeal against popery, and yet upon some inconsiderable objections, do depart from the unity of the body, and form separate assemblies and communions; though they cannot object any thing material either to our doctrine or worship. But the most astonishing part of the wonder is, that in such differences there should be so little mutual forbearance or gentleness to be found: and that they should raise such heats, as if the substance of religion were concerned in them. We of the Church communion have trusted too much to the supports we receive from the law; we have done our duties too slightly, and have minded the care of souls too little!!!"

Horne relates, " Happy the man who may be able with all humility to say at the last hour, the time which thou hast given me hath been passed in thy service; I have not suffered myself through indolence or dissipation, to live in ignorance of thy truth, or to withhold it from others; I have labored diligently and faithfully to find it, and when found, to publish and defend it; it is not my fault if the people perish for lack of knowledge. I have done my best, I have fought the good fight, I have kept the faith, and endeavoured that others should do the same." *In Discourse 73, p. 392.*

" The instruction of words is not so powerful as the persuasion of works." *Peter Lombard, (A. D. 1196.)*

Two Monks were competitors in the purchase of an Abbot's place from William Rufus; a third made no offer. The King inquired what he would give: nothing, he replied, for it is against my conscience: then, said William, you best deserve it; and bestowed it upon him.

the duties of the situation, but only to fill your empty coffers, this is highly criminal.¹

He who acts illegally, arbitrarily and violently, in the name of his Prince, affronts majesty. Let not the honor of magistracy make you more haughty, but the trouble it brings more vigilant.

Unless as a magistrate you are resolved to defend truth and justice, not only with the loss of your fortune, but of your life, Christ will not approve of your administration.²

Are you a king? let not despicable flatterers (a) deceive you with such insinuations as these—that you are a sovereign, and therefore above the laws—that whatever you do, is right; and

¹ As to the particular duties of officers, whether they affect the whole body of the nation or part thereof, there is this one general precept to be observed by all; that no person accept or take upon him any employment, for which he knows himself by his disabilities (whether want of strength, skill, courage, &c.) to be undeserving and incapable." *Puffendorf. Law of Nature, lib. ii. c. xviii. s. vi.*

² "Those who design to be partakers in the government, should be sure to remember these two precepts of Plato: First, to make the safety and interest of their citizens, the great aim and design of all their thoughts and endeavours, without ever considering their own personal advantage. And secondly, so to take care of the whole collective body of the republic, as not to serve the interest of any one party to the prejudice or neglect of all the rest." *Cicero Offic. lib. i. c. 25.*

"A magistrate should consider that he represents the whole city, and accordingly is bound to maintain the credit and dignity of it: to preserve the laws, and see that all people have their rights; remembering these things are committed to his trust, which he is bound to render up faithfully and honestly." *Ib. c. xxxiv.*

Woe unto them that decree unrighteous decrees, and that write grievousness, which they have prescribed: to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! Isai. x. 1, 2. How long will ye judge unjustly, and accept the persons of the wicked. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked. Ps. lxxxii. 2—4.

you may do what you will¹—that you have nothing to do with the common cant of divines. But consider there is one Lord over all, even Jesus Christ, whose image you ought to bear.² And as you must render to him a stricter account than others; so ought you to be more exact in the observance of his laws. And do not think that your will is the standard of right; but rather let right be the measure of your will. Do not imagine, that what would be a crime in another man, can be virtue in you; (a) on the contrary, do not allow yourself things that might be pardonable in others. Let not authority, dignity, applause and honor, be the effects of superior wealth; but the reward of merit.³ Let not the vulgar learn from you to admire such things, whereby they are seduced into those crimes which are daily punished by you. For take away the love of money, and there will be no thieves and robbers. When you would seem great in the eyes of your subjects, do not display your riches to dazzle the fools; when you would shew them your happiness, set not your luxury and riots before them. Be the first to teach them, to despise these things by your example; to admire virtue, to esteem frugality, to love temperance,⁴ and to honor modesty.

¹ Charles V. having signed an unjust grant, cancelled it, observing, "I had much rather renounce my name, than wound my conscience!"

² *He that ruleth over men, must be just; ruling in the fear of God.* 2 Sam. xxiii. 3.

³ William the Conqueror in his last sickness, exclaimed, "in the election of Pastors, I ever searched out the merit of life, and his learning of wisdom, and so near as I could, committed the government of the church to the most worthy." *Stow. Annals*, p. 124.

Sallust remarks of the Romans, "As soon as riches were honored, and they alone paved the way to command, to power and to glory, virtue ceased to be esteemed; poverty was considered disgraceful; purity of manners as the effect of melancholy and misanthropy; and the fruits of these riches were luxury, avarice and pride." *Sallust. Bell. Catilin. c. 12.*

⁴ *It is not for kings to drink wine; nor for princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted.* Prov. xxxi. 4, 5.

Do not be guilty of those vices, which by your authority the people suffer for.¹ You may then with a good grace punish wickedness, when that which is the cause of it, riches and sinful enjoyments, are openly scorned by you. Despise not the lowest of the people,² remembering that one ransom redeemed you. (a) The grandeur of a throne,³ the haughtiness of power, and the pomp of guards, will not so effectually rescue you from contempt, as a virtuous life, a decency of behaviour, and pureness of manners. A prince, though in the discharge of his duty, he holds the chief place, ought to consider that in charity, there is no distinction of rank. True sovereignty consists in greatness of mind and beneficence.⁴ Do not convert to your own use, what of right belongs to the public; or squander the revenues derived from the labors of your subjects; but on the contrary, devote yourself, and all that belongs to you, to the public ser-

¹ *It is an abomination to kings to commit wickedness: for the throne is established by righteousness.* Prov. xvi. 12.

² *The king that faithfully judgeth the poor, his throne shall be established for ever.* Prov. xxix. 14.

³ The courtiers and servants of William the Conqueror, upon his death, immediately seized his effects and fled, regardless of his obsequies.

The historian observes, "O worldly pomp! how contemptible art thou, because thou art ever vain and slippery, rightly thou mayest be compared to a bubble in the water, that in a moment so proudly setteth up thyself, and suddenly thou shalt be brought into nothing.

"Behold the mighty Prince, upon whom above 100,000 soldiers willingly waited, and whom many courtiers with trembling feared, now is in his own house, by his own servants shamefully spoiled, and from the prime unto the third hour, left upon the bare ground."—*Stow. Annals*, p. 126.

⁴ When Placilla the Empress was censured by the courtiers for her condescension in visiting the hospitals, curing the lame and sick with her own hands, preparing and giving them provisions, she answered, "that to distribute gold became the Emperor; but for her part, she thought herself obliged to do this for God, who had advanced her to that honor, and dignity." *Theodoret. Hist. Eccles. lib. 5. c. 18. p. 161. (A. D. 440.)*

vice. The people owe much to you ;¹ you also owe much to

¹ Grotius in his treatise “ of war and peace,” observes, “ They, that have enlisted themselves into any society, or otherwise subjected themselves to any one man or society of men, have also either expressly promised, or from the very nature of the thing itself ought so to be understood, as if they had tacitly promised, to observe and perform whatsoever the major part of that society, or they unto whom the power was transferred, constitute or ordain for the general good.” *Intro. p. vii.*

“ He that for his present profit violates the law of his country, does, as far as he is able, destroy that, which should perpetually defend himself and his acquisitions.” *p. viii.*

“ No community can subsist without laws.” *p. ix.*

“ The civil law is that which arises from the civil power : the civil power, is that which governs any city. Now a city is a complete company of free men, associated for the defence of their own rights and for their common advantage.” *l. i. c. 1. s. xiv.*

“ Although the civil law can enjoin nothing that the law of nature forbids, nor forbid any thing that it commands ; yet it may limit and circumscribe that, which the law of nature leaves free ; and forbid that, which naturally may be lawful. And so the civil law, by interposing her authority, may prevent that dominion, which naturally might be acquired.” *l. ii. c. ii. s. v. Vide ib. Cumberland Of the Laws of Nature, c. vi. s. ix. et Puffendorf, l. ii. c. v. s. iv.*

“ Unless there was a power over us to restrain our inordinate lusts, men would be more fierce and cruel than lions and tygers, not only biting, but eating and devouring one another. Take away tribunals of justice, and you take away all right, property and dominion : no man could say, this is my house, this is my land, these my goods or my servants ; but the longest sword would take all. *Chrysostom de Statuis, 6. ad Eph. 5.*” *Vide ib. Puffendorf. Law of Nature. lib. ii. c. v. s. vi. & vii.*

“ All men have their failings, we ourselves have ours ; and in case we will admit of none in kings, we must not rank them amongst men but Gods.

“ If we can find nothing under the sun without blemish, why should we expect perfection in kings ? He is very uncharitable, that judges of rulers by some few of their evil deeds, passing over many of their good ones. Seeing therefore, that there is in all men,

as in our best coin, a mixture of good and evil, it is sufficient to denominate a prince good, if his virtues excel his errors. Besides, to charge the vices of princes upon the government, as they usually do, who affect innovation, is but a cheat: for what is this, but to condemn the law, for the corruption of some lawyers: or agriculture, because some husbandmen do curse God for a storm? *Si mentiar, ego mentior, non negotium*: if I do lie (says the merchant in St. Augustine,) it is I that am to be blamed, not my calling. And if some princes do prevaricate in some things, they and not their function are to be blamed. But as to laws, though they cannot be so made as to fit every man's case, yet they may be called good, if they obviate such disorders as are frequently practised, and so benefit the generality of the people." *Grotius, ib. b. 1. c. iv. s. iv.*

Cumberland, after discoursing of universal justice, remarks, "From this abstract of the more general laws of nature, the transition is easy to the consideration of those dictates of reason, which direct all to the forming and preserving societies with a power, not only of making rules, but enforcing them by punishment. For 'such societies are necessary to enforce the observance of the laws of nature, to the honor of God and happiness of mankind; but especially of those who are members of such societies. And therefore, a law of nature being given, which commands us to promote the end, a law is likewise given, prescribing the settlement and preservation of so necessary a means as society with sovereign power.' The necessity of this means to the end, is easily learnt from the common experience of all, 'in those things which respect the care of a family, or the building of a house; or the production of any other effect, to which the different services of several persons are required; where we perceive that all our labor is bestowed in vain, except some command and others obey.' For it is evident, 'that the procuring the greatest good the whole society of rational beings is capable of, is an effect more complicated and intricate than any of these now mentioned;' and 'that it depends necessarily upon the concurrent assistance of every one, by mutual services of very different kinds;' and 'that it is therefore impossible to obtain such effect, though foreseen and designed, with certainty and steadiness, except a subordination of rational beings be established, and all obey God as the supreme and most perfect rational agent, by observing those natural laws common to all nations.'

“ It is evident ‘ that some bodily motions of men are requisite in every good office, especially in the acquisition, use, and alienation of dominion over things and persons, in which all justice is contained.’ It is therefore necessary ‘ to establish a subordination among such motions of theirs, and consequently among men themselves, in order to their conspiring to produce one and the same effect, the common good.’ ” *Of the Laws of Nature, c. 9. s. v.*

“ From the paternal power are we to take the copy and deduce the origin of power, both civil and ecclesiastical.

“ A family, therefore, was the first regular society; the first civil state, and at the same time, the first church.” *ib. s. vi.*

God commands subordination: *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.* Titus iii. 1. *Fear God. Honor the King.* 1 Peter ii. 17. Matt. xvii. 27. xxii. 21. Luke xiv. 8. Rom. xiii. 1—7. 1 Tim. ii. 1, 2. 1 Peter, v. 5. 2. ii. 9, 10.; and has bestowed different talents, which, like the various parts of the body, have their several uses. *And the eye cannot say unto the hand, I have no need of thee; nor again, the hand to the feet, I have no need of you.* 1 Cor. xii. 21—28. *Submitting yourselves one to another in the fear of God.* Ephes. v. 21. *Let us not be desirous of envying one another.* Gal. v. 26.

“ It is the duty of citizens neither to debase themselves below their just height, nor to endeavour to raise themselves above it; and to follow those things, which are honest and peaceable in the commonwealth: such we call good citizens.” *Cicero Offic. l. 1. c. xxxiv.*

Puffendorf says, “ We call him a true patriot and good subject, who readily obeys the commands of his governors; who strives to promote the public good, and next regards his private affairs; who esteems nothing profitable to himself, unless the same is likewise profitable to the community; lastly, who behaves himself honestly towards his fellow subjects.” *Law of Nature, l. ii. c. v. s. v.*

“ And because the concerns of any civil society can neither in time of war or peace be managed without expenses, the supreme authority has power to compel the subjects to provide the same:—which is done several ways; either when the community appropriates a certain portion of the revenues of the country they possess for this purpose; or when each subject contributes something out of his own estate, and, if occasion requires, gives also his personal aid and assistance; or when customs are fixed upon commodities imported and exported, (of which the first chiefly affects the subjects,

and the other foreigners); or lastly, when some moderate tax is laid on those commodities which are consumed." *Ib. c. vii. s. vii.*

The enlightened Phocion, conversing with Aristias on the subject of a good or bad government, observed, "I have often heard Plato discuss this point, he excepted against monarchy, aristocracy, and democracy. Never, said he, are the laws a security under those administrations, which leave too free a range to the passions. He was afraid of the power of a prince, who, being sole legislator, makes himself sole judge of the justice of his laws. In an aristocracy, he feared the pride and avarice of the great, who imagining themselves lords of all, will wantonly sacrifice the interest of the public to their own private advantages. In a mere democracy, he dreaded the sallies of a multitude, ever blind, ever extreme in its desires, and which to-morrow will, with outrageous fury, exclaim against what to-day it praises with enthusiastic effusions."

"That great man," continued Phocion, "was for a judicious mixture of all these governments; that the public power being divided among different parties, they might be proper correctives and balances to each other." *Convers. ii. by Nicocles.*

A wise government will assiduously attend to the first symptoms of disease in the body politic, and observe that excellent medical maxim, "*principiis obsta*;" otherwise the distemper spreads, produces despair, and throws the body into the hands of political quacks, who, to remove a partial complaint, destroy the health of the whole constitution.

Some foolish and licentious persons, impatient at the just restraints of the law, and dissatisfied with that freedom, which is consistent with the welfare and happiness of rational creatures, under the specious name of liberty, aim at the subversion of all institutions; discovering some errors and abuses in a government, which are incident to every extensive private establishment, they artfully magnify them, and flatter the populace with a declaration, that "the voice of the people is the voice of God;" whereas the voice of such people, is the voice of misguided men. A prudent government, whilst it respectfully listens to the representation of serious and reflecting men, will despise the voice of the giddy and inconstant mob, who are not influenced by reason, but passion. How many champions for liberty and equality have railed against the conduct and elevation of others, and when they have basely pro-

them.' Your Majesty, your Highness, your Grace, your Excellency, and the like titles, though you sometimes hear, yet

cured their deposition, cheerfully occupied their places, and preserved them by the most cruel tyranny? A good man will not blindly submit to the direction of any party, but obey the dictates of his conscience, and always prefer the general interests of the community to the gain of a few.

¹ The excellent advice of the Pagan Emperor, M. A. Antoninus, merits the attention of every Christian King:—"Beware when you take the title of Cæsar, that you do not insensibly assume too much of the Emperor, nor be infected with the haughty manners of some of your predecessors; for there is a possibility of such an event. Take care therefore to preserve the simplicity, the native goodness and integrity of your character; be serious, free from ostentation, and a lover of justice; pious, humane, affectionate to your relations, and constant in the discharge of every social duty."

"Consult the good of mankind—life is short, and the chief concern of man in this world is, to preserve a good conscience, and to make himself useful to mankind.

"Act always as becomes a pupil of Antoninus Pius; imitate him in the constant tenor of his conduct; in the evenness of his temper; in the sanctity of his manners; the serenity of his countenance; his affability; his contempt of vain glory; in his steadiness and patience in investigating the truth; and his never passing over any affair, till he had thoroughly examined and clearly understood it. Remember how patiently he bore unmerited reproach without any retaliation; how careful he was not to engage precipitately in any affair, nor to listen to informers; what an accurate inspector he was into the character and actions of men; yet by no means of a satirical turn; neither suspicious, nor timorous; nor affecting, like the sophists, more wisdom than he really possessed.

"How little importance he placed on the pomp and splendor of life, appeared in his palace, his furniture, his dress, his table, and his attendants. He bore fatigue and confinement so well, that he frequently continued on business in the same room till late at evening, without any inconvenience.

"He was constant and uniform in his attachment to his friends, and bore with complacency their freedom in opposing his opinion;

far from arrogating, ascribe them all to Christ.¹ Be most

and was always pleased when they proposed some better expedient than his own. He was religious without superstition. Imitate him then in these things; and when your last hour approaches, may it find you possessed of as good a conscience as he was." *Medit. l. vi. s. 27.*

Antoninus Pius expended his private fortune in charity, and when reproached by the Empress, said, "When I undertook to be Emperor, I laid aside the interests of an individual!!!"

"For magistrates in a free city to endeavour to make themselves feared by the people, is one of the most rash and desperate attempts upon the face of the earth."

"Let us therefore embrace and adhere to that method, which is of the most universal influence; and not only secures our possessions, but enlarges our power and authority; that is, let us rather strive to be loved than feared, which is the best way to make us successful alike in private and public business." *Cicero Offic. l. ii. s. vii.*

"The most general rule to be observed by Governors is this: *The good of the public is the supreme law.* Because in conferring the government upon them, what is there else intended, but to secure the common end for which societies were originally constituted? From whence they ought to conclude, that whatsoever is not expedient for the public to be done, is not expedient for themselves." *Puffendorf, Law of Nature, l. ii. c. xi. s. iii.*

"Kings, who levy taxes, should be like the sun, which exhales vapors, and returns them in fruitful showers."

Titus Vespasian, called the Darling of Mankind, having one day neglected to administer relief to the poor, exclaimed, "I have lost a day."

¹ When a clergyman was so bold as to pronounce Constantine the Great blessed, in regard he had been vouchsafed the supreme empire over the Roman world; and also that in the life to come he should reign together with the Son of God; Constantine was highly offended, and advised the man not to presume to utter such words; but rather by prayer make his humble request to God, that in this life and hereafter, he might appear worthy to be numbered amongst the servants of God. *Eusebius, De Vit. Constant. lib. 4. c. 48.*

How nobly did his present Majesty reprove a preacher, who

unconcerned where an injury only regards yourself. Think not how high you are, but how great a weight you sustain; so be your care greater: taking your measures of government, not from your ancestors, much less your flatterers, but from Christ himself. For would it not be absurd for a Christian Prince to take pattern by Hannibal, Alexander the Great, Cæsar or Pompey? especially should he imitate their defects, without their virtues. All that historians applaud in them ought not to be the object of your imitation; except it agrees with the doctrine of our Saviour, and serves to kindle a zeal for virtue. Let not your whole kingdom tempt you to do wrong; for you had far better lose that than Christ. Fear not, he will reward you for your lost dominion, with that which is beyond all territory and power. Nothing can be more becoming, magnificent, and glorious in kings, than to approach as near as possible to the likeness of him, who is *King of Kings, and Lord of Lords*, (a) and whose goodness, as well as power, is infinite. Jesus while on earth displayed his infinite goodness, as the fittest object of our imitation. (b) A Christian King rules not with a rod of power, but a globe of charity; and thinks himself the servant, not the lord of all. /

But why do I launch into the boundless ocean of vulgar errors? Whichever way the spiritual man turns, he will find abundant matter for reproof, more for weeping; he cannot but observe the most depraved and unchristian notions everywhere prevailing; many have originated from our confounding Christianity and the world. What the early Christian writers have said of the world, the ignorant have applied only to monks. Whereas the world, means unbelievers, apostates, blasphemers, all who violate the precepts of Christ; (c) and that are *careful and troubled about many things*: (d) eagerly

shortly after his accession used the language of flattery; "I came to church to hear the praises of God, not my own!"

(a) 1 Tim. vi. 15.

(b) John xiii. 15. 34.

(c) 1 John ii. 15—17. James iv. 4. John xv. 18, 19. 1 John v. 19.

(d) Luke x. 41.

contending for wealth, power, and enjoyments, and that are blinded with the glare of visible things, and mistake false blessings for real. This is that world which knew not Christ, its *true light*. (a) Christ, at the day of judgment, will separate *the wheat from the tares, the wicked from among the just, and shall cast them into the furnace of fire.* (b) By an abuse of the word, we buoy ourselves up in vice and folly. This evil is increased by many teachers, who *corrupt the word of God,* (c) and adapt it to the taste of the times; whereas they ought rather to form men's morals by that blessed and unerring rule. There is no flattery more pernicious, than that of soothing, instead of boldly destroying vice.

It is an enormous abuse of the examples of holy men, when we imitate only the bad part of their characters.¹ Why avert our eyes from Christ to behold them? They are no farther to be followed by Christians, than they lead in the way and doctrine of Christ. Instead of that, we imitate their faults, and neglect their virtues. St. Matthew, by the speaking of two words, without delay relinquished the lucrative business of a collector; (d) whereas you are so attached to money, that all the pious examples, the continual reading of the Gospels, and hearing of sermons, cannot in the least divert your purpose. It is extremely mischievous, when we clothe our vices in the dress of

¹ Let no man act thus in the fallacious hope of palliation for his crime; no such will be admitted by our great Judge. *Matt.* xiii. 41. 42. "For a more perfect and exact obedience is required from us, than was from the Jews; because the coming of Christ heightens our hopes, by far more precious promises." *Grotius, Of War and Peace, Preface* xviii. *ib.* b. 1. c. 11. s. vi. *et vide* *Matt.* xix. 8. *Mark* x. 5. *Chrysostom, and Taylor's Discourse, before cited in n. p.* 12. and (1) 124.

(a) *John* i. 9, 10.

(b) *Matt.* xiii.

(c) *2 Cor.* ii. 17. *1 Thess.* ii. 3—7.

(d) *Matt.* ix. 9.

virtue, and are quicker in defending our faults, than diligent in amending them; and especially when we have learnt the deceitful art of vindicating our wicked opinions by false applications and misconstructions of Scripture. (*a*) Wherefore; my dearest brethren, rejecting the customs and sentiments of the vulgar, adhere wholly and steadfastly to Christianity, having equal contempt for the pains or pleasures of sense; and let Christ be your chief comfort, who will teach you to think rightly, and to live happily. (*b*) The world accounts this to be mere folly and distraction; yet happy that fool, who is wise unto Christ; and miserable folly it is, not to know him.

Observe, although we ought to differ as much as possible in our sentiments and conduct from the vulgar, yet we should be careful, lest we grow so cynical, as to cavil at other men's opinions and actions, superciliously to condemn, or bitterly inveigh against them; by which means, being hated, we should be hindered from reforming them. (*c*) Be kind to all, but let your principles remain immoveable. Be all goodness, gentleness and affability, (*d*) that you may win your brother, who ought to be allured to Christ by good usage, and not frightened away by bad. (*e*) Your holy religion should appear, not in pompous words, but in deeds. (*f*) Neither may you be so indulgent to the weakness of the generality, as to be afraid to assert and maintain the truth upon every occasion: for good nature must be used to amend, and not to deceive others. (*g*)

(*a*) Matt. iv. 4—10.

(*b*) Rom. xv. 4.

(*c*) Rom. xv. 1, 2. Phil. ii. 3. 14.

(*d*) 1 Peter iii. 8.

(*e*) 2 Tim. ii. 24—26. 1 Cor. x. 32, 33.

(*f*) 1 Peter iii. 16.

(*g*) Levit. xix. 17. 1 Thess. v. 14. Titus i. 13.

RULE VII.

Of slender Improvements in Virtue.

WE are to exert all our strength to attain spiritual perfection—*Be ye therefore perfect, even as your Father which is in heaven is perfect.* (a) We should possess our whole minds with admiration of things above; that the love of Christ, of virtue, and eternity, may produce in us a contempt of what is transient, and a hatred of what is sinful. If by our own faults we do not arrive at perfection, let us render ourselves as worthy as we can of the mercy of God. If in this race, we are so slow as to be almost distanced by the apostles and the martyrs, let us not permit heathens to outrun us: some of whom, though they knew God but imperfectly, yet thought that wickedness was of itself to be avoided; insomuch that they chose rather to part with money and life, than virtue.¹ Therefore, let us *abhor that which is*

¹ “For whatever difference there may be in some particular laws, it is certain, that as to the main and particular branches of morality, there never was any nation but owned that to love and honor God; to be grateful to benefactors; to perform equitable compacts; to preserve and love innocent and harmless men, and the like, were things fitter and better to be practised than the contrary.” *Cumberland, of Natural Good, c. 3. s. iii.*

Cumberland correctly restrains the observance of compacts to such as are equitable—we must refuse the performance of all others; because we are under a prior obligation to discharge our duty to God and society. The guilt does not consist in violating such engagements, but in having entered into them. The solemnity of an oath will not alter the rule; for as Grotius says, “To make an oath binding, it is necessary that it relate to things lawful. For if the thing promised upon oath be prohibited by the law of nature, or the revealed law, or by human laws, it has no power to

(a) Matt. v. 48. James i. 4.

evil; cleave to that which is good: (a) and pray God to assist our earnest endeavours, (b) that we may abound more and more, (c) and go on unto perfection. (d)

bind us. That which is unlawful to be sworn is unlawful to be done, being sworn; and that which is unlawful for us to do, is unlawful to be sworn."

"It is good advice Philo gives in this case, 'He does but accumulate one sin upon another, who, to a wicked oath, adds a dishonest action. Wherefore let him that has ensnared his soul by a rash vow, refrain from doing wickedly, that God, who is rich in mercy, may forgive him. For wilfully to incur a double guilt, when he may be acquitted from a single one, is an incurable rashness.'

"Make no scruple of breaking that oath that would bind you to a dishonest or base action, for that promise is of no force and wicked, that cannot be fulfilled but by making you wicked." Isidore. *Grotius, Of War and Peace. "Of Oaths," b. ii. c. xiii. s. vi.*

Puffendorf declares, "An oath shall have no obligation upon me to do an unlawful act, or to omit the performance of my duty enjoined by the law of God or man." *l. i. c. xi. s. vi.*

"As in matters of sense, the reason why a thing is visible, is not because it is seen, but it is therefore seen, because it is visible; so in matters of natural reason and morality, that which is holy and good, is not therefore holy and good, because it is commanded to be done; but it is therefore commanded by God, because it is holy and good." *Plato.*

"If a good man had it in his power to gain all his neighbour's wealth by the least motion of his finger, and was sure it would never be known or suspected by any living person, unquestionably he would think he ought not to do it; and whoever wonders at this, has no notion what it is to be really a good man!!!" *Cicero De Offic. l. iii. c. xix.*

"All good men love right and equity, and do many things without any prospect of advantage, merely because they are just, right and fit to be done." *Ib. de leg. l. i.*

(a) Rom. xii. 9.

(b) Matt. vii. 7.

(c) 1 Thess. iv. 1.

(d) Heb. vi. 1.

RULE VIII.

Against being discouraged by Temptations and Afflictions.

IF you are frequently or violently assailed with temptations and afflictions, do not disturb yourself, as if God neither loved or regarded you.¹ But rather give thanks, that he instructs you as a future heir, scourges you as a most dearly beloved son, and tries you as a purposed friend. (a) The greatest argument of a man's being unworthy of the favor of God, is being free from temptations and afflictions.² Remember St. Paul, who, though he was *caught up to the third heaven, and heard unspeakable words, nevertheless, there was given to him a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure.* (b) Remember Job, the friend of God. If you suffer no more than others have done, why murmur or despair? (c) Rather try with them to obtain a victory; God will not forsake you, *but will, with the temptation, also make a way to escape, that ye may be able to bear it.* (d)

¹ "God beholds and moderates our actions, using the scourge of affliction for our chastisement and conversion; and after due correction, shows his fatherly affection to those that trust in him for salvation." *Nicephorus, (A. D. 1110.)*

² "Waters of affliction, as the waters to the ark, mount us nearer heaven." *Allestree.*

"The malice of Joseph's brethren was the means whereby God brought about many admirable works of his providence." *Origen, (died An. 220.)*

"Your fear of God and confidence in him, should indeed be

(a) 2 Sam. vii. 14. Job v. 17. Ps. cxix. 71. Isai. xlviii. 10. James i. 2, 3, 12. Heb. xii. 5. (b) 2 Cor. xii. 1—9.

(c) Ps. xxxiv. 19. xxvii. 14. (d) 1 Cor. x. 13. 2 Peter ii. 9. Heb. ii. 18.

strong enough to prepare you for all encounters. Thus the loss of your estate; racking pains and torments in all your limbs; the separation of your wife, children, or dearest friends; should rather be considered as exercises, than as stumbling-blocks: instead of weakening the faith and hope of a Christian, they should rather exemplify the powers of them; and a firm dependance on future good, should destroy his sense of any present evil. There can be no victory without a struggle for it."

"A storm proves the skill of a pilot, and a soldier's valor must be tried in battle. The tree which is deeply rooted will not give way to the utmost fury of the winds; a tight vessel will bear the assaults of the waves, without breaking; and when corn is threshed, you may observe the true grain untouched by any blast of wind, whilst the chaff is dispersed and carried off by it." *Cyprian, Of the Plague, s. 9. (Martyr. An. 258.)*

I must caution you against the atrocious crime of suicide.

"That every man ought to preserve his own being as long as he is able, is evident; because, what he is not himself the author and giver of, he can never of himself have just power or authority to take away. He that sent us into the world, and alone knows for how long time he appointed us our station here, and when we have finished all the business he intended we should do; can alone judge when it is fit for us to be taken hence, and has alone authority to dismiss and discharge us. This reasoning has been admirably applied by Plato, Cicero, and others of the best philosophers; so that though the Stoics of old, and the Deists of late, have in their ranting discourses, and some few of them in their rash practice, contradicted it; yet they have never been able, with any color of reason, to answer or evade the force of the argument; which indeed, to speak the truth, has been urged by the forementioned philosophers, with such singular beauty, as well as invincible strength, that it seems not capable of having any thing added to it. Wherefore I shall give it you only in some of their own words.—'We, men,' (says Plato in the person of Socrates, *Plato in Phæd.*) 'are all, by the appointment of God, in a certain prison or custody, which we ought not to break out of, and run away. We are as servants or as cattle, in the hand of God: and would not any of us,' saith he, 'if one of our servants should, contrary to our direction, and to escape out of our service, kill himself, think we had

just reason to be very angry, and, if it was in our power, punish him for it ?' So likewise Cicero : (*Cic. Tusc. lib. 1. s. xxx.*) ' God,' says he, ' the Supreme Governor of all things, forbids us to depart hence without his order ; and though when the Divine Providence does itself offer us a just occasion of leaving this world,' (as when a man chooses to suffer death rather than commit wickedness), ' a wise man will then indeed depart joyfully, as out of a place of sorrow and darkness into light ; yet he will not be in such haste as to break his prison contrary to law ; but will go when God calls him, as a prisoner, when dismissed by the magistrate or lawful power.' Again : ' That short remainder of life,' saith he, (*Cic. de Senect.*) ' which old men have a prospect of, they ought neither too eagerly to desire, nor yet on the contrary unreasonably and discontentedly deprive themselves of it : for, as Pythagoras teaches, ' it is as unlawful for a man, without the command of God, to remove himself out of the world, as for a soldier to leave his post without his General's order.'* And in another place : ' Unless that God,' saith he, (*Cic. Somn. Scipion.*) ' whose temple and palace this whole world is, discharges you himself out of the prison of the body, you can never be received to his favor. Wherefore you, and all pious men, ought to have patience to continue in the body as long as God shall please, who sent us hither ; and not force yourselves out of the world, before he calls for you ; lest you be found deserters of the station appointed you by God.' And to mention no more, that excellent author, Arrian, (*lib. 1.*) ' wait,' saith he, ' the good pleasure of God ; when he signifies it to be his will, that you should be discharged from this service, then depart willingly. But in the mean time have patience, and tarry in the place where he has appointed you : wait, and do not hurry yourselves away wilfully and unreasonably.'” *Clarke, Evidences of Natural and Revealed Religion, p. 209.*

Thus the most intelligent heathens condemned it.—In confirmation of their sentiments, I will add those of Christians.

Lactantius observes, “ It is better to prolong our life in misery, than to hasten our death without hope of mercy.”

Jerome says, “ Even the case of persecution will not warrant a

* Symbol xxxvii. Vide Dacier's Life of Pythagoras. p. 113.

RULE IX.

Of resisting the first motions to Sin.

As prudent Generals are never off their guard, so be you prepared against every attack of the enemy : *watch ye, stand fast in*

man's dying by his own hands. God receives no souls that come without his order."

And Chrysostom, "The Christians hold all self-murder in the greatest abhorrence, and the guilt is enormous."

Watts remarks, "If a man believes there is a God who made him, and if he believes his soul immortal, and that his Creator has ordained it to dwell in a human body for a season, and to pass a state of probation there, in order to eternal reward or punishment, surely this man must confess himself accountable to God hereafter for all his conduct here ; one would think such a person should never doubt whether the destruction of his body by his own hands, and the wilful dismission of his soul, were a crime, or no ; especially if he profess to believe his Bible." "*On Self Murther.*"

It is a horrid sin — it precludes pardon, for there is no repentance in the grave ; and however juries, influenced by compassion for the sorrowful relatives, may violate their oaths, and return a verdict of insanity, God, who searches the heart, will not be deceived.

In your patience possess ye your souls. Luke xxi. 19.

Let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our Faith. Heb. xii. 1. 2.

Take, my brethren, the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy. James v. 10. 11. Rom. v. 3. 1 Peter i. 9. 1 Cor. x. 13.

Blessed is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James i. 12.

the Faith, quit you like men, be strong. (a) By this means you will be able to resist, (b) and repel any sudden assault; and the God of peace shall bruise Satan under your feet shortly. (c)

RULE X.

Various ways of overcoming Temptations.

THE principal means of resisting the Tempter are these: to conceive an implacable hatred against him; to pray fervently; (d) to apply diligently to some good employment; to answer him out of the Holy Scriptures: (e) for this purpose, it will be no small advantage to be provided with select passages, especially such as have much affected you.

RULE XI.

Against Presumption and Despair.

THERE are two dangerous extremes into which men run; the one is, being under temptation and affliction, they frequently aban-

(a) 1 Cor. xvi. 13.

(b) James iv. 7.

(c) Rom. xvi. 20.

(d) Heb. iv. 15, 16.

(e) Matt. iv.

don themselves to despair ;¹ the other, that they are too much elevated with spiritual joy upon a victory.² Therefore, when you are tempted to evil, do not so much consider your weakness, as reflect that you *can do all things, through Christ strengthening you* ; (a) who said not to the Apostles only, but unto all, *Be of good cheer, I have overcome the world.* (b) After having repulsed the Tempter, or being engaged in any good work, when you find your mind elated, be particularly careful, that you do not become presumptuous. *When ye shall have done all those things which are commanded you, say, we are unprofitable servants ; we have done that which was our duty to do.* (c)

RULE XII.

Of the Improvement that may be made of Temptations.

IN your conflict with the enemy, it is not sufficient to avoid or repel a blow, but you ought to wrench the weapon out of his hand, and wound him with his own sword. This may be done,

¹ "To comfort those that despair, the gate of mercy is open to all penitents ; and to terrify the presumptuous, who defer repentance, the day of death is uncertain."

"God has tempered his promises with threats, so as to exclude both despair and presumption."

² "He that begins to grow better, let him beware lest he grow proud ; and vain glory give him a greater overthrow than his former vices." *Isidore, died A. D. 675.*

(a) Phil. iv. 13. Ps. xxxiv. 4.

(b) John xvi. 33.

(c) Luke xvii. 10.

not only by not yielding to a temptation, but by taking occasion from thence to exercise some act of virtue ; and thus, not content with being uninjured by the temptation, become more pious. For instance,—Are you incited to lust ? Apply more strenuously to spiritual pursuits.—Are you inclined to covetousness ? Increase your alms.—Are you exalted by vain-glory ? Be the more humble. Thus every temptation will be the renewal of your holy purpose, and an improvement in virtue. This is the best method of subduing your implacable enemy ; for he will not dare renew the attack, lest he be the occasion of your growing better.



RULE XIII.

That we ought always to be upon our Guard.

FIGHT always with courage and resolution ; and when you have overcome, be ready to enter the lists again. For one temptation after another must be expected, and we must never lay down our arms, never desert our post, never cease watching, so long as we keep garrison in this citadel the body. Be constantly upon guard. (a)

(a) Matt. xxvi. 41. 1 Cor. xvi. 13. 1 Thess. v. 6.

RULE XIV.

Against excusing our own Sins, and condemning those of others.

WE must regard no sin as a little one: (a) no enemy has oftener obtained the victory, than one who has been despised. I find mankind miserably deceived; they condemn every sin, but one or two they are guilty of themselves; (b) and which they think venial, and distinguish by the gentle term of peccadilloes. The generality of those the world calls honest and good men, abhor theft, rapine, murder, adultery, and incest; but as for fraud, simple fornication, and the moderate use of vicious pleasure, they have no objection to, and think them small faults. Another is very exact in all other parts of his duty, but luxurious, and intemperate in eating or drinking. Some are licentious talkers, others are vain and arrogant. What sin shall we not be addicted to, if every one thus palliates his own? When men delight in one vice, it is an argument that they are not possessed of any solid virtue, but only assume the appearance thereof. He who hates sin, like a Christian, detests all; and pushes on his conquest over the whole army of lusts. Every day we should be diminishing our vices, and increasing our virtues.

(a) James ii. 10, 11. 1 John iii. 3, 4.

(b) Matt. vii. 1—5.

RULE XV.

Of the comparative pain and pleasure of resisting or yielding to a temptation.

IF you are afraid of the difficulty that must be encountered in subduing temptations, apply this remedy: Do not compare the trouble of resisting, with the present gratification of committing sin, but with the future pain of sinning; and also with the sweetness of a victory, and that ensuing peace of mind, which attends a good soldier of Jesus, and you will immediately see, there can be no competition. But foolish men are deceived; they compare the irksomeness of the resistance, with the gratification of sin, without regarding the consequence of either. He that yields, will have much greater and more durable vexation, than him that resists a temptation:—The victor will find more sincere and permanent pleasures, than those which the captive of sin is ensnared with. (a) He must be a slothful and corrupt man, that daily yields to a temptation, and will never try what it is to conquer one; which, the more frequently he does, the more joyful will be his triumph.

RULE XVI.

Against Despair.

IF you receive a dangerous wound, take care that you do not lay down your arms, and surrender to the enemy. Many persons of weak minds, being once overthrown, never think of rally-

(a) 1 Tim. i. 5. Prov. xviii. 14. Ps. xxxviii. 4.

ing, and recovering their liberty, but abandon themselves to their passions. This is a very dangerous cowardice, and often leads to the great crime of despair. (a) When you have sinned, do not despond, but, like valiant soldiers, who are urged by shame, and the smart of a wound, renew the battle with more warmth and spirit. Immediately summon fresh courage, and atone for your shameful defeat, by an extraordinary zeal for virtue. (b) ¹ It will be much easier to cure one wound than many; a fresh, than an inveterate one. Stand up therefore, be of good courage, and return to the combat with more zeal and caution. ²

RULE XVII.

The benefits of the Cross of Christ.

SEVERAL means may be directed to withstand the various assaults of sin or adversity; but the most effectual and only one against all, is the Cross of Christ; which is a guide to the erroneous, (c) and a comfort to the afflicted. (d) But it is necessary to be diligently exercised therein, yet not after the vulgar manner; for there are some, who stupidly confide in a

¹ "Repentance is renouncing the works of the Devil, the vanities of the world, and the sinful lusts of the flesh." *Clarke, Expos. Catech.* p. 40.

"It proceeds from a true sense of the evil of sin, and produces a real and effectual change and reformation of life." *Ib.* p. 134.

² *If the wicked shall turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.* Ezekiel xviii. 21—23. Isai. lv. 7. i. 18—20.

(a) Jerem. xviii. 11—17. (b) Dan. iv. 27. (c) John xiv. 13.

(d) Matt. xi. 28—30. John xvi. 33. Rom. viii. 35.

dead faith (a) or particular human ceremonies and institutions. But do you, brethren, gather its genuine fruits; the principal are these; that we his members resemble our head, by mortifying our earthly affections, (b) which, if the Spirit of Christ be in us, will, so far from being disagreeable, be most pleasant. (c) In order to obtain greater benefits from the Cross, a man should be well versed in the holy art of parrying, as it were, with his inclinations, that he may be prepared: for what prudent General defers the discipline of his troops, till the day of battle? Apply the corresponding part of the Cross, to the particular affections that you would mortify. For instance, when you are delighted with the applause of this world, or dejected by its laughter and contempt, reflect how great Christ is, and how he humbled himself for you. (d) Are you of an envious, evil disposition? Remember how beneficently and willingly *he gave his life a ransom for many*, (e) and how good he was, even to the worst of men. Are you intemperate? Consider how Christ lived in the midst of continual pains, want, and affliction. (f) Are you moved to anger? Think of him, *who, as a sheep before her shearers is dumb, so he opened not his mouth*. (g) Are you revengeful? Remember how he interceded for his persecutors, even under the agonies of the Cross, saying, “*Father, forgive them.*” (h) Does poverty sit heavy upon you, or the love of money entice you? Recollect that he, though Lord of all, *for your sakes became poor*; (i) that he *had not where to lay his head*. (k)¹ In every other temptation, think thus: conform to your gracious master, and in part recompense him for his exquisite sufferings on your account.

¹ “Will not a knife cut as well though it have not an ivory handle, or be garnished with silver; or an earthen bason serve to wash the hands? Will not a table hold our provisions unless its feet be made of ivory; or a lamp give its light, although made by a potter, as well as if it were the work of the goldsmith? May not a

(a) James ii. 14—26.

(b) Col. iii. 5.

(c) John xiv. 15.

(d) John v. 41. Phil. ii. 7, 8.

(e) Matt. xx. 28.

(f) Heb. xii. 2, 3.

(g) Isai. liii. 7. 1 Peter ii. 21—23.

(h) Luke xxiii. 34.

(i) 2 Cor. viii. 9.

(k) Matt. viii. 20.

RULE XVIII.

Of the dignity of Man.

REFLECT how base, accursed and destructive a thing sin is, and, on the contrary, of what dignity man is.¹ In matters even of

man sleep as well upon a pallet, as upon a bed adorned with ivory : upon a goat's skin, as well as upon a purple, or a Phœnician carpet ? our Lord eat his meat out of a common dish, and made his followers sit upon the grass, and washed his disciples' feet. He took the water, which the Samaritan had drawn in an earthen pitcher, for he regarded the use, not the vain and superfluous state of things !" *Clemens Alexandrinus*, (*An.* 204.) *Pædag. lib. 2. c. 3.* p. 160 & 161.

¹ " Human nature came to us from heaven pure and perfect ; but in process of time, ignorance, the passions, and evil examples, have corrupted it. All consists in restoring it to its primitive beauty ; and to be perfect, we must re-ascend to that point from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbour as yourself. Let your reason, and not your senses, be the rule of your conduct ; for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions." *Confucius*, (*flour. An.* 500 B. C.)

" In all inquiries concerning what becomes us, it is of very great moment, to be constantly reflecting, how much man's nature excels that of beasts and inferior animals. These have no taste or relish for any thing but the pleasures of the body, towards which they are carried with a great eagerness ; whereas nothing is more agreeable, and nourishing as it were, to the mind of man, than learning and contemplation : hence he is always in search of novelty, and is delighted by an increase of knowledge. And if there is any one too much addicted to sensual enjoyments, unless he is

small moment, we weigh them ; in this, which is of the greatest importance, shall we not, before we bind ourselves to the Devil, consider who it was that made us, what state and condition we

transformed into a mere brute, (for some such there are, who are men in name and not in reality), yet shame will induce him to conceal his propensities thereto as much as possible ; and what is this but a plain indication, that they are unbecoming the dignity of a reasonable creature, and ought to be despised and rejected ?”

“ And does not the consideration of the same dignity and excellence of our nature clearly inform us, how base and unworthy it is, to dissolve in luxury, softness and effeminacy ? and how noble and becoming it is, on the other hand, for a man to lead a life of frugality and temperance, of strictness and sobriety ? *Cicero Offic. lib. 1. c. 30.*

Bulstrode says, “ Man was made in God’s image, that he might live in his similitude.” *Essays, p. 10.*

“ The divine image, then, is to be found in the understanding and the will ; in the understanding which knows the truth, and in the will which loves it.”

“ The divine image is restored in human nature by the word of Christ enlightening the understanding, and the grace of Christ rectifying the will.”

“ To stamp a man his own image, was the design of God in creating him ; to restore that image when lost, was the design of God in redeeming him. Could greater honor have been done to human nature ? Never may the guilt be ours of debasing our nature, and obliterating the image and superscription ; a species surely of treason against the majesty of heaven. Sloth will obscure the fair impression ; its attendants, ignorance and vice, will destroy it.—Let diligence therefore be appointed to watch over it, and to retouch from time to time the lines that are faded ; till the whole standing confessed in knowledge, righteousness, and true holiness, ‘ *men may glorify our Father which is in heaven,*’ (Matt. v. 16.) when they behold his resemblance upon earth—So shall we answer the ends of our creation and redemption.”

“ Majestic in his form, man was ordained to trample upon earth, and aspire to heaven, which, without putting a force upon nature, he cannot but behold and regard !!!” *Horne, Disc. 1.*

are in, with what immense price we were redeemed, and what happiness is proposed to us. (a) That man is so noble a creature, as to have this stupendous fabric of the world made by God for him; (b) that if he *walk not after the flesh, but after the spirit*, (c) he is a *fellow citizen with the saints, and of the household of God*, (d) a *son and heir of God*, (e) a *member of Christ, a member of the church*; (f) that he is *the temple of God*, (g) and his mind is God's image. On the contrary, sin is the very ruin of soul and body; they return to their original beauty by innocence. Sin is the deadly poison of the most venomous Serpent. When you have seriously pondered these, and the like considerations, ask yourself, if it is advisable, for a short moment's delight of sin, to fall from so great a height of grace and glory, into such a whirlpool of infamy and vileness.

RULE XIX.

The difference between serving God and the Devil.

COMPARE those opposite masters, God and the Devil; one you make your enemy, and the other your tyrant, by sinning. By innocence you are admitted into the number of the friends of God,¹ and adopted unto the right and inheritance of Sons; (h)

¹ *Ye are my friends if ye do whatsoever I command you.* John xv. 14.

(a) John xv. 9—15. 2 Cor. vii. 1.

(b) Gen. i. 26. ii. 7. Ps. viii. 4—9.

(c) Rom. viii. 4.

(d) Ephes. ii. 19.

(e) Rom. viii. 14. Gal. iv. 7. Rom. ii. 7.

(f) Ephes. v. 30.

(g) 1 Cor. vi. 16.

(h) 1 John iii. 1. 3 John ii.

but by sin you are made a servant and child of the Devil. (a) The first is the eternal fountain of the greatest good and happiness; the latter is the parent of all vice and misery. (b) Observe the one's kindness, and the other's malice. With what benevolence God created, (c) with what mercy redeemed, and with what grace he has enriched you? with what joy does he receive the penitent? (d) Contrary to this, how long has the Devil envied and ensnared your soul's happiness? (e) into what troubles has he not brought you? and what else does he daily attempt, but to bring all mankind into the same pit of perdition with himself? Think in this manner: Shall I, regardless of my exalted birth, and of the great benefits conferred, ungratefully revolt from so high, so affectionate, so good a Father, simply for a worthless bait of imaginary pleasure, and enslave myself to the most wicked and cruel tyrant?

RULE XX.

The different rewards of Virtue and Vice.

THE rewards offered are as different as the two commanders; what more unlike than eternal life and death? than to enjoy endless bliss in the society of celestial beings, (f) and to be tormented for ever with the damned, our hellish companions in misery? He that doubts this is not a man, much less a Christian.¹

¹ *The Son of Man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth*

(a) John viii. 44. 1 John iii. 8. Rom. vi. 16.

(b) Gen. iii.

(c) Gen. i. 28. (d) Ezekiel xviii. 31, 32. Luke xv. 7. (e) Luke viii. 12.

(f) Ps. xxxvii. 18. Isai. xxxv. 10. Matt. xxii. 30. 1 Cor. ii. 9.

Even in this life piety and impiety yield very distinct fruits. From the one is derived that secret satisfaction and true joy,

as the sun in the kingdom of their Father. Matt. xiii. 41—43. xxv. 31—46. Luke xvi. 23. Isai. lvi. 24. 2 Thess. i. 8. Jude 15. 16.

“ Let no man impose upon himself with inconsiderate words, saying, though I am a sinner, yet I am a Christian, and I hope that title will be my shelter ; but hearken, sinner, all wicked men shall be collected, and in the great day of the divine vengeance indifferently thrown into the merciless and devouring flames.” *Basil. (An. 370.) Comment. on Isaiah, c. 2. p. 28.*

“ How shall we be able to stand before him, whose countenance is as lightning, and before whom there goeth a consuming fire ? and yet stand we must, and give an account of all the various circumstances and cases of our life ; then we must come to a reckoning concerning the good we have received, and the good which we ourselves have done : then it is that we must give an account of the improvement which we have made of all those wholesome instructions and fatherly chastisements wherewith we have been corrected ; then will it be exacted of us, how we have entertained those good motions and suggestions, which the Divine Spirit hath put into our hearts ; how we have withstood the suggestions of Satan, and the temptations of the world, and our own carnal inclinations ; then shall we be examined, how we have employed all the faculties of our souls, and members of our bodies ; then shall we give an account not only of all our wicked words and actions, but also of our impure thoughts and imaginations, which shall all be laid open to the sight of men and angels ; then must we give an account of all licentious speeches, prophane writings, and unsavoury jests, nay, of every idle word ; so strict a trial shall we then be put upon.

“ Lastly, of sins of omission and commission, of the time which we have spent in eating, drinking, sleeping, revelling, dancing, gaming, in haunting taverns, theatres, and houses of ill fame : then must we give an account of the spending of our youth, and of our seasoning of those tender years with prophaneness and licentiousness : and offering the first and best of our time unto the devil, which should be dedicated unto God and his service.

“ Then must we give an account of the employing of our manhood, and whether that has been grounded and settled in piety and

that a man who has tasted, will not exchange for all the wealth and pleasure in the world. (a) From the other an innumerable

devotion ; or passed over in resolved enjoyments of sensual and worldly pleasures.

“ Then also must we give an account of our demeanour in old age ; and whether or no, then drawing nearer the time of our departure out of this world, we have quietly and willingly resigned our souls into the hands of our God, as unto a faithful Creator.

“ The world has not been unfitly resembled to a stage or theatre, on which every man has his different part as an actor ; the one that of a prince, the other that of a poor man : now he that acts his part well, though it be but that of a peasant, gains as much applause, and deserves as great commendation, as that other that acts that of the most dignified personage.

“ So then it is that every man must give an account of his behaviour in his particular calling.

“ ’Tis the hour wherein the mariner must give an account of the advantages, which have been put into his hand, of his being extraordinarily religious, by *going down to the sea in ships, and seeing the works of the Lord and his wonders in the deep.* (Ps. cvii. 21—24.)

“ ’Tis the hour in which the husbandman must give an account of the pious improvements, which he might have made by a continual observation of God’s blessings springing out of the earth.

“ ’Tis the hour wherein the merchant and tradesman must give an account of the justness and honesty of their dealings.

“ ’Tis the hour wherein the soldier must give an account of his cruelty and rapine, of his insulting violence over the conquered enemy. *

“ ’Tis the hour wherein the griping usurer must himself pay the rigorous interest of his unjust acquisitions.

“ ’Tis the hour wherein the physician must give an account of his readiness to administer his skill to the poor and mean, as well as to the rich.

(a) Ps. cxix. 165. Isai. xxvi. 3. Gal. vi. 16. 2 Cor. i. 12. Phil. iv. 7.

* An old officer requested permission of the Emperor Charles V. to resign, observing, “ It is highly requisite that there be some space for serious thought between a soldier’s life and death.”

train of evils ; and what is most miserable, those racking pains

“ ’Tis the hour wherein the lawyer must give an account of his pleading the cause of the fatherless and widow ; of his obstructing of justice by an eloquent and mercenary tongue.

“ ’Tis the hour wherein the divine must give an account of his flock and of his doctrine ; and whether he himself hath lived as he taught others.

“ ’Tis the hour wherein the judges and magistrates must themselves be judged concerning their partial administration of justice.

“ ’Tis the hour wherein kings and princes shall give an account to the king of kings, how they have governed themselves and their subjects ; and of their sacrificing men’s lives to an ambitious desire of enlarging their territories.

“ ’Tis the hour wherein many poor and despised paupers shall be preferred to kings and princes.

“ ’Tis the hour, saith Hierome, wherein many dumb persons shall be made more happy than the fluent and eloquent ; and many ploughmen and shepherds shall be preferred before philosophers.

“ ’Tis the hour wherein we shall pass into endless and unspeakable felicity, into the sweet and glorious fellowship of saints and angels ; or else for ever be cast down into the horrid regions of woe and misery ; and seeing that one of these will be the end and certain portion of every man, let us not be solicitous for honors, for beauty, for riches, for strength, or the rest of those things, which we falsely call good, seeing that they *shall not be able to deliver them in the day of the wrath of the Lord*, (Ezekiel vii. 19.) and eternal vengeance, nor in the least mitigate our then ensuing wretchedness ; but let us be contented with a mean and low fortune, to be *despised and rejected of men*, (Isai. liii. 3.) to be esteemed as unlearned, deformed, ignoble, as fools or madmen, rather than worldly-wise or learned. Let us consider now what opinion we shall have then of those things which are at present the object of our so passionate wishes and endeavours, and whether or no the acquisition and past enjoyments of them, will make amends for the sorrow and anguish which we shall then go to be for ever possessors of ; let us therefore now, while we have time and space, *break off our sins by righteousness*, (Dan. iv. 27.) and not rest a moment longer in our present security and indifference ; but let us by our sighs and tears pene-

and torments of a bad conscience. (a)¹ Whereas Christ has promised his followers spiritual joy, as a small pledge of eternal happiness. (b)

trate heaven, and by our earnest and constant entreaties move the Judge to pity and compassion, to a willingness to pardon and pass by all our former miscarriages, and to give us again such a measure of his Grace, that by it, and the concurrence of our own earnest and uninterrupted resolutions, we may so live now as to avoid the great and only misery ; in comparison of which, all human miseries are easy and supportable :—the misery which I mean, is the effect of the sentence made mention of by St. Matthew,—“ *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*” xxv. 41.

These are momentous truths !—*O that they were wise, that they understood this, that they would consider their latter end !* Deut. xxxii. 29.

When St. Paul *reasoned of righteousness, temperance, and judgment to come*, the Pagan *Felix trembled*. Acts xxiv. 25. The heathens had but an imperfect idea of a future state, but they acknowledged its existence. “ It is very dangerous to neglect the soul. Were death the dissolution of the whole man, it would be a great advantage to the wicked after death to be free at once of their body, their soul, and their vices. But forasmuch as the soul is immortal, the only way to obtain salvation is to become good and wise : for the soul carries nothing with it but its good or bad actions, and its virtues or vices, which are the cause of its eternal happiness or misery.”

“ All are tried and judged, both those that lived a holy and just life, and those who wallowed in injustice and impiety.”

“ We ought to labor all our life-time to acquire virtue and wisdom, since we have so great a hope and so great a reward proposed to us.” *Plato in Phædon.*

¹ “ All things may be shunned but a man’s own heart ; a man cannot run from himself ; a guilty conscience will not forsake him wherever he goes.” *Isidore. (died A. D. 675.)*

(a) Isai. lvii. 20. Job vii. 13.

(b) John xiv. 27.

RULE XXI.

Of the shortness of Life.

THINK how fleeting the present life is, how death surrounds us on every side. Since no one is certain of a moment's breath, how dangerous is it to continue day after day in that state, wherein if death seizes you, you perish to all eternity? ¹

¹ *Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. James iv. 13. 14. Our days on the earth are as a shadow, and there is none abiding. 1 Chron. xxix. 15.*

We are but ephemera, in comparison with eternity!

“Who is there, although in the flower of youth, so infatuated as to promise himself one day's existence?”

“We complain of the shortness of life, but do not employ it well.”

Erasmus, in the “Old Man's Colloquy,” observes, “I never lay my head upon my pillow at night, till I have by repentance reconciled myself to God for the transgressions of the day past.”

And Tertullian, “If you are backward in the thoughts of repentance, be forward in the thoughts of hell.” (*died An. 202.*)

“Upon our removal hence there will be no place for repentance, nor any possibility of atoning for our sins by penitential satisfactions. Here, or no where, must be laid the foundation of eternal life: here, or no where, must our worship of the true God, and the effects of our believing on him, secure us an interest in the kingdom of heaven.” *Cyprian ad Demetr. s. 16. (A. D. 253.)*

“If we estimate worldly things by the shortness of their duration, they must be very despicable, which have not so much as one hour certain. And we easily part from things for which we have little value.”

RULE XXII.

Of the danger of final Impenitence.

OF all evils the most horrible is final impenitence; (a) consider how few have truly repented of their sins. A relapse into wickedness is very dangerous; and to recover one's ground, is most difficult.¹ Take warning by the goat in *Æsop's Fables*,

"Every one's best way is, carefully to examine his conscience before he goes to sleep; and if he find himself guilty of any fault that day, to smite himself on the breast, and with tears implore pardon of God; and having prayed for the divine assistance, to resolve to lead a new life. Neither can any one excuse himself by saying he has too much business, and is not at leisure; a quarter of an hour is sufficient for this important affair: it would not occupy much time to say with an unfeigned heart, *God be merciful to me a sinner.*" (Luke xviii. 13.) *Erasmus in "Preparation for death."*

It is appointed unto men once to die, but after this the judgment. Heb. ix. 27. Eccles. ix. 10.

¹ *When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.* Ezekiel xviii. 26. Heb. iii. 12—14. vi. 4—6. xii. 15—17.

"To apostates, who totally renounce this baptism of regeneration, the effect and benefit of it is made void; the one sacrifice of Christ being rejected by them, and despised, *'there remaineth no more sacrifice for sins.'*" Heb. x. 26.

"In those who do not totally apostatize from religion, but yet contrary to their profession, fall into any great or habitual vice, their sins, after the knowledge of the truth, must of necessity be more inexcusable; their hearts more hardened; their repentance more difficult; their hopes more broken; they are like *'the sow that was washed,'* turning again *'to her wallowing in the mire.'*" (2 Peter ii. 20—22.) *Clarke, Expos. of the Catech. p. 132.*

(a) Rom. ii. 3—9.

and before you descend into the well of vice, reflect it is not easy to return.¹

*Special Rules against some sins, and first, against
Fornication.*

V. 58. **H**AVING given directions against sin in general, we come to deliver some rules against particular crimes. Fornication is an evil that early attacks us, and as it is the most importunate, so it draws more into perdition than any other. When you are prompted thereto, instantly run to these arms to overcome it. Consider how vile and unbecoming that pleasure must be, which levels man, the divine image, with the meanest beasts, or rather which degrades us below them: we, who were created for the society of Angels, and to be made partakers of the Divinity. (a) Think how noble the soul of man is, how holy a thing is his body. (b) What rashness, therefore, for the sake of so base a delight, to dishonor both soul and body; and profane that temple, which Christ has consecrated to himself with his blood! (c) Consider what a train of evils this flattering sin brings; you lose your character; ruin your fortune; procure distempers; blast the flower of your youth; disgracefully accelerate old age; relax the vigor of your mind; blunt the edge of your understanding; and assume as it were the nature of a beast: you are called off at once from all liberal pursuits; and be your genius

¹ Habitual sin destroys every grand and liberal feeling. *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.* Jerem. xiii. 23.

(a) Rom. xxi. 13.

(b) 1 Peter iv. 1—7. 1 Thes. iv. 3—5.

(c) 1 Cor. vi. 15—20. iii. 16, 17.

ever so great, it is plunged wholly in the mire, so that you think of nothing but what is low ; having renounced the use of your reason, which is the transcendent property of man, and rendered your youth profligate and infamous, your old age odious and wretched.

Reflect how honorable and animating, purity of body and mind is ; that it also makes us most acceptable to God, and worthy to receive the Holy Ghost. Set before your eyes the indecorum there is in vexing and tormenting yourself, in weeping, flattering, and becoming a degraded supplicant to a mercenary woman. To be at your mistress's beck, to endure her insolent sway, to expostulate, quarrel, and then be reconciled ; and in short, to suffer yourself to be laughed at, and plundered, by a prostitute ; what man would submit to this ? where is your honor ? where that god-like and generous mind made for the highest purposes ? Fornication has not the least association with any virtue, but is always accompanied with many other enormous sins. It is very wicked to disobey one's parents, to disregard one's friends, to waste our estate, and to defraud ; to be guilty of perjury, drunkenness, theft, to quarrel, to commit murder, and to blaspheme ; all these, and other crimes, you are likely to be dragged into, when willingly enslaved by passion. (a) Observe that your *days are as a shadow that passeth away*. (b) Call to mind the companions of your wanton deeds, that death suddenly snatched away ; take warning by their examples. Think how they lived in gallantry, but died in misery. (c) Remember the day of judgment, and the thunder of that terrible sentence, that dooms the wicked to everlasting fire ; and be assured, that your short-lived enjoyments will bring endless torments. (d) Consider what an exchange you make, when for a mean gratification, you give a much higher, even in this life ; and not only relinquish future everlasting bliss, but incur unceasing misery.

(a) Prov. xxiii. 27—33. xxv. 28.

(b) Ps. cxliv. 4.

(c) 1 Peter ii. 11.

(d) 1 Cor. vi. 9, 10. Rom. viii. 13. Gal. v. 19, 21.

What unmerited kindness has Christ heaped upon you ; in return (although no return can be equivalent,) he expects nothing more than that you would abstain from pernicious enjoyments, and fix your affections upon the sovereign good.(a) Compare a virtuous love, and a vicious desire. When inclined to fornication, or any other sin, remember you are in God's presence, before whose eyes *all things are naked and open.* (b) And will you dare to commit a thing so base, that you would be ashamed of before men, in the sight of God himself and the heavenly Host abhorring you ? Though one had the eyes of a Lynx or an Eagle, they would not enable him to see more clearly in the fairest light, what another man is doing, than God beholds all things, even what is brooding in the folds and lurking places of your heart. Consider, that when you indulge your lust, passion will so fascinate and inebriate you, that you will proceed from one act of sin to another, till you become blind and reprobate, and being callous in vice, will be unable to forsake your sinful enjoyments. (c)

Are you married ; think how *honorable the bed undefiled is.* (d) But in every state, it is scandalous to be a slave to lust. Let him that is young be careful, lest he withers the flower of life, which blossoms no more. Let him not waste in riot those best and golden years, which fly most swiftly, and never return. Be not led away by the impetuosity of youth, to commit a crime, that may gall your life with the remembrance of guilt, and those sharp stings of remorse, which sinful enjoyment invariably leaves. Of all prodigies, the greatest is lewdness in old age. O foolish and forgetful dotard, behold thyself in a glass, contemplate thy snowy locks, thy furrowed brow, and cadaverous face ; and seeing thyself have one foot in the grave, employ thy mind on thoughts more suitable to thy condition. /

(a) Titus ii. 11—14. 2 Cor. vii. 1. (b) Heb. iv. 13.

(c) Ezekiel xi. 21. Jer. viii. 6—13. Rom. i. 23—32. (d) Heb. xiii. 4.

*A recapitulation of the Remedies against
Fornication.*

THE most powerful means to guard against this sin, are these ; first, a careful avoiding of all enticements. Although this precept should also be observed in every other crime, yet this is a particular syren, which is especially to be escaped by distant flight. The consideration of death and future judgment. Converse with none but chaste and virtuous people ; and avoid the company of the corrupt and dissolute, as you would the plague. (a) Fly luxurious idleness, diligently apply to the meditation of heavenly things, and other virtuous studies. (b) Above all, dedicate yourself to the reading of God's word ; (c) and pray fervently. ¹

¹ Drink no more of the poisonous cup of sin ; when presented, dash it upon the Rock of Christ.

(a) 1 Cor. v. 9—13. Ephes. v. 7—12.

(b) Mark vii. 20—22. 2 Peter iii. 17, 18.

(c) Ps. cxix. 1—6. 133. 148.

RULE II.

Against Avarice.

IF you are inclined to avarice, remember the dignity of your nature. How sordid and narrow therefore is it, not to use, but to dote upon paltry inanimate materials?¹ The heathen philosophers despised money, and shall you that profess yourself a disciple of Christ, admire wealth; which it is truly noble to despise? Nominal christians most wilfully impose upon themselves, and exclaim that necessity obliges them to obtain riches, without which there is no living, nor can they live conveniently with a little, but great riches will purchase every accommodation. They will provide for children,² assist friends, prevent

¹ "Avarice is an inordinate love and vehement desire of riches. In short, all manner of anxiety and thought with relation to riches, savours strongly of covetousness: they are not worth any earnest attention of the mind.

"It is a canker or gangrene in the soul, that spreads and mortifies, and with its venom corrodes and quite consumes our natural affections, and fills us with noxious and virulent humours in their stead. All are sacrificed to this darling, this adored wealth.

"It is a mean, sordid passion, the disease of fools and earthworms; who esteem riches as the supreme good, and dread poverty: they cannot content themselves with a bare competency: they measure their riches by the bags and weights of bankers and goldsmiths; whereas nature teaches us to make a different judgment, and directs us to the standard of our own just occasions. The covetous man is good to nobody; but worst of all to himself."

Clemens Alexandrinus (*A. D.* 196,) observed, "Such as adorn themselves with gold, and think themselves better thereby, are slaves to gold, and not lords of it, as all that have it ought to be. It is an occasion of all mischief and wickedness. Gold to many is much dearer than their faith and honesty; and the love of it makes many so covetous as if they were to live here for ever."

² When the excellent Phocion was urged to provide for his children, by amassing wealth, he answered, "No: if they follow my example, that which has served me will be sufficient for them: if they do not, I will not encourage their luxury, by providing superfluities to support it."

contempt, and even increase reputation. But to answer both these objections, first because they pretend necessity as a cloak for their covetousness, I would refer them to the parable of the fowls of the air and lilies in the gospel. (a) I would remind them, that Christ forbids his disciples to provide *either purse or scrip for their journey*. (b) He commands us, omitting these cares, *to seek first the kingdom of God*; (c) and promises, that all the necessities of life *shall be added unto us*. When did any want bread, that were sincerely pious? (d) How little is it, that nature requires? (e) But you measure necessity not by the demands of nature, but by the cravings of vitiated appetite. The crime is not in possessing riches, but in setting our hearts upon them. If you have abundance, be a good steward thereof: ¹ if it be taken from you, do not repine. (f) ² He that makes it the main purpose of life to gain or hoard money, is not a christian. Let us examine those conveniences which riches are said to procure. Every thing but virtue is without the man; nothing is so exterior to him as money, nothing brings him so little solid advantage. For were you possessed of all the gold and jewels, would you be better, wiser, or more learned? But you will say, wealth confers honor; of what kind? why, that false honor which none but fools value, whom it is almost a reproach to have pleased. To be commended by the praiseworthy is true honor, as it is the highest to be acceptable to Christ: and respect is the reward of virtue, not of wealth. The common people give place to and reverence you; you sim-

¹ “That which a man must part with, it is wisdom to distribute so that God may everlastingly reward him.” “There is no excuse for hardheartedness, for where can the rich man look, but he may behold objects of charity?” *Gregory Nyssen. (An. D. 480.)*

² Like St. Paul, be able to say, “*I have learned in whatsoever state I am, therewith to be content.*” Phil. iv. 11. And with Job, “*The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.*” Job. i. 21. And thus attain a freedom from solicitude.

(a) Matt. vi. 26—31.

(b) Mark vi. 7—9.

(c) Matt. vi. 31—34.

(d) Ps. xxxiv. 9, 10. Heb. xiii. 5.

(e) 1 Tim. vi. 5—10.

(f) Job i. 21. Phil. iv. 11.

pleton, it is your wealth they admire, not you.¹ Look into your breast, and consider the wretched poverty of your soul; which if the vulgar discerned, they would commiserate you. But fortune procures friends; false ones, who are for their advantage, not yours. And in this respect, the rich man is the most unhappy, because it is difficult to distinguish his friends. For one secretly hates him, because he is covetous: another envies him for being more opulent than himself: a third flatters, that he may afterwards make a prey of him: others wish him soon under ground; no one is so honest as to tell him truth: he should look upon them as vultures, attracted by the scent of the carcass, or as flies buzzing about him for their own benefit. Whatever advantages wealth may seem to confer, they are vain and imaginary; but it brings many substantial evils, as it takes away many real blessings.

If we weigh the loss and gain, we shall find the latter more than counterbalanced by the former; for what great labor is necessary to procure it? (a) With what peril and solicitude is it kept? (b) And with what vexation and grief is it lost? Riches are *thorns*, as *their deceitfulness chokes the word of God*; (c) and they destroy that peace of mind, which is man's chief blessing, by innumerable fears and cares. Neither is the thirst of money to be appeased; it increases, (d) *and they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil.* (e) Do not flatter yourself that you may easily be rich and religious.² Remember *it is*

¹ "Thou boasteth of thy wealth, honor, strength, beauty, &c. consider what thou art by sin, and shall be in the grave, and thy plumes will fall; for every proud man forgets himself." *Prosper. (died An. D. 466.)*

² "As a boat overladen sinks, so, much wealth drowns us in perdition." *Chrysostom. (An. D. 400.)*

"It is great labor to live in prosperity; as too much grain weighs down the corn, so too much felicity casts us down." *Bernard. (died An. D. 1153.)*

(a) Ps. xxxix. 6. (b) Eccles.-ii. 22, 23. iv. 6. (c) Matt. xiii. 3—23.

(d) Eccles. v. 10—12.

(e) 1 Tim. vi. 9, 10.

easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. (a) The man that loves money, hates the very name of virtue. Among the vices, avarice is termed idolatry by St. Paul, *(b)* and is the most antichristian, *for ye cannot serve God and Mammon. (c)*

A summary of the precautions against Avarice.

You will cease to dote on money, if you carefully weigh real advantages against false, and compare imaginary benefits with substantial evils. If you learn to contemplate and love the sovereign good, which alone can fill the mind of a christian, it being more noble and capacious than to be satisfied with all this deceitful world can give. *(d)* If you frequently set before your eyes the naked condition in which you came into the world, and in which you must leave it : *(e)* If you always reflect upon the rich fool, to whom God said, *This night thy soul shall be required of thee ; then whose shall those things be that thou hast provided ? (f)* Lastly, if you turn your eyes from the depraved manners of the generality, and fix them on the poverty of the blessed Virgin, the Apostles, the Martyrs, and especially of Christ your Head, *(g)* and are mindful of that woe which is denounced against them that *are rich. (h)*

RULE III.

Against Ambition.

LEST ambition enchant you, fortify your mind with these admonitions.¹ Be convinced, that true honor is the reward of virtue

¹ " Ambition is a gilded misery, a poison, plague—the engineer of deceit, the mother of hypocrisy, the parent of envy, the origin of

(a) Mark x. 24, 25. *(b)* Ephes. v. 5. Col. iii. 5. *(c)* Matt. vi. 24.

(d) Luke xii. 15. *(e)* Eccles. v. 15. *(f)* Luke xii. 20.

(g) 2 Cor. viii. 9. *(h)* Luke vi. 24. Isai. v. 8. James v. 1—5.

only.¹ The honor which a christian ought to aim at, should be the praise, not of men, but of God. (a) Now the respect which is paid by bad men on a false account, is not honor, but disgrace. If for an indifferent thing, such as beauty, strength, wealth, or descent, it is not true honor. For no one deserves honor for that which deserves not praise. If a man is applauded for his good deeds, that is true honor; but if he be good, he will not covet it, being satisfied with the approbation of his conscience. See the folly of those honors, which are so greedily sought by the multitude. For by whom are they bestowed? but those that do not discriminate right and wrong. And for what? generally for that which is indifferent, sometimes for what is disgraceful. And upon whom? but the most unworthy. He that thus honors another, does it either from ignorance, fear, or interest. Is it not folly to value yourself upon the opinion of men, who, when they please, can take this very character they have given? Nothing can be more silly than to delight in such honors, or regret their loss.

Think of the happy tranquillity of a private life, free from all the noise of pomp and pageantry, and the inconveniences attending high stations, which are perplexed with cares, and full of anxiety, peril and trouble.² How difficult not to forget one's self in prosperity? (b) How hard to stand in slippery places? How severe is a fall from an eminence? Let Christ's example

vice, the moth of holiness, the blinder of hearts, turning medicines into maladies, and remedies into diseases." *Bernard*.

¹ "True honor is the concurrent praise of good men; the incorrupt approbation of those who form a correct judgment of eminent virtue: it is the echo of virtue." *Cic. Tusc. l. iii. s. ii.*

² "Why all this toil for triumphs of an hour?

What, tho' we wade in wealth or soar in fame.

Earth's highest station ends in 'here he lies;'

And 'dust to dust,' concludes her noblest song."

Young. N. iv.

(a) John v. 44.

(b) 2 Chron. xxvi. 16. Isai. x. 12—16. Dan. v. 20. Gal. v. 26.

be ever present with you : For who in the eyes of the world could be more mean, despised, and dishonored ? (a) Yet how did he refuse the honors that were offered him ? (b) What contempt he expressed of them, by sitting on an ass ! (c) But he whom the world despised, his father glorified ! (d) seek your glory and salvation in Jesus Christ—for if God rejects you, what will worldly honors avail ?

RULE IV.

Against Pride.

THE knowledge of yourself is the best guard against pride. (e) Upon what do you esteem yourself ? Remember how naked, destitute and miserable you were, when you crawled into this world. How many diseases and pains your frail body is liable to. How little a thing will dispatch this proud Philistine, that struts and swells with undaunted spirit. There is not a more certain proof of a man's folly, or a more desperate kind, than being highly pleased with himself. If it delights you to see another submitting to you, reflect there is one greater and more powerful over you, God, who humbleth the lofty, (f) and spared not an angel that grew proud. (g) Recollect, not so much what you have, as what you are deficient in ; *forgetting those things which are behind, and reaching forth unto those things*

(a) Luke ii. 7.

(b) John v. 41.

(c) Matt. xxi. 5.

(d) Phil. ii. 5—9.

(e) Isai. v. 21.

(f) James iv. 6. 1 Peter v. 5.

(g) Isai. xiv. 12. 2 Peter ii. 4. Jude 6.

which are before. (a) Make your defects a ballast against the strong gale of pride. As it is sinful before God, (b) so, in the eyes of men, nothing is more detested and laughed at than arrogance; whereas modesty gains the good will of heaven and the friendship of men.¹ There are two considerations that will cure this evil; the one is, to reflect upon what you are in yourself, namely, corruption in your birth, a bubble through life, and food for worms after death;² the other is to remember what Christ was made for your sake.

¹ "A humble man is like a good tree, the more full of fruit the branches are, the lower they bend." *Alexander Hales, (died An. D. 1270.)*

² Gregorius Nyssenus (*An. D. 380.*) thus powerfully reasons against pride, "Dost thou not blush, thou statue of earth, who art shortly to be crumbled into dust, who, bubble-like, containeth within thee a short-lived humour; dost thou not blush, to swell with pride and arrogance, and to have thy mind stuffed with vain idle thoughts?"

"Let me a little as in a glass show thee thine own face, who, and what thou art."

"Hast thou not seen in a public charnel house the unveiled mysteries of human nature; bones rudely thrown upon heaps; naked skulls, with hollow eye holes, yielding a dreadful and deformed spectacle; hast thou not beheld their grinning mouths, and ghastly looks, and their limbs carelessly scattered?"

"If thou hast beheld such sights as these; in them thou hast seen thyself. Where then will be the signs of thy present beauty; that good complexion that adorns thy cheeks, and the color of thy lips; that frightful majesty, and supercilious loftiness, that once resided in thine eyes; or the nose that once beautifully graced thy cheeks? Where are the locks that were wont to reach thy shoulders, the curls that used to adorn thy temples? What are become of those arms that used to draw the bow; those legs that used to bestride the horse? Where is the purple, the silken garment; the long robe; the belt; the spurs; the horse; the race; the noise and prancings, and all the rest of those things that now add fuel to thy pride? Tell me where then will those things be, on account

RULE V.

Against Anger and Revenge.

WHEN you are goaded by revenge, remember that anger is far from being courage, which it seems to resemble. Nothing is so weak, rash, and ungenerous, as the love of revenge :¹ You would assume the appearance of bravery, by allowing no injury to pass unrequited ; but in reality you betray a childish and unworthy humour. (a) How much more generous is it, to despise than imitate another's folly? Revenge, though you have suffered a loss, will not repair, but rather increase it. For when will there be an end of reprisals, if each party cannot be satisfied without a retaliation? New enemies will arise on both sides ; your sorrow will be aggravated. Whereas by gentleness and patience, (b) sometimes your enemy is reformed and changed into a friend.

A christian cannot be hurt but by himself; and an injury

whereof thou dost now so much boast and bear up thyself? Was there ever any dream so fond and inconstant ; any thing more fantastic that appeared to a man asleep? What shadow was ever so thin, so incapable of being grasped, as this dream of youth, which at once appears and immediately vanishes?" *De Beatitudinib. Orat.* 1. *Tom. i. p. 768.*

¹ "It is a very troublesome and restless passion ; full of heat, smart and sting ; it boils and bubbles in the breast ; and gnaws the heart like a viper ; torments the persons infected ; disturbs their enjoyments ; breaks the peace and comfort of their days, and the sleep of their nights."

"Let us give a fresh turn to our passion, and change hatred into piety ; let us take pains to make the persons who have tempted us to hate them, worthy of our love and esteem. Thus Lycurgus is said to have dealt with a man that put out his eye : instead of prosecuting so sensible an injury, he took another course of punishing him, which was by his severe remonstrances and good instructions, to render him a virtuous, modest and peaceable person ever after."

(a) Matt. v. 44—46.

(b) Prov. xv. 18.

only reverts on the head of the offender.¹ When any man has affronted you, reflect how often and greatly you have sinned against God, and on how many accounts you are indebted to him: For so much as you forgive your debtor, God is ready to forgive you.² (a) The true way to be reconciled to God, is to be first reconciled to your brother. (b) Pardon your neighbour a small fault (and such are all committed by one man against another) that Christ may pardon your heinous and manifold sins. It is hard, you say, to bridle anger: did not Christ suffer much severer hardships for you? (c) He laid down his life, even for his enemies! (d) With what meekness did he bear affronts, imprisonment, stripes, and the most ignominious death! Why boast him to be your head, if you are not of his body? You can never be a member of Christ, unless you follow his example. Do you say your brother does not deserve to be forgiven: are not you less worthy to be forgiven by God? Would you find mercy yourself, and be rigorous to your brother? (e) Is there any thing extraordinary in one sinner's pardoning another, after Christ has vouchsafed to pray unto his Father for his crucifiers? (f) Is there any difficulty in not revenging yourself upon a brother, whom you are bound to love: (g) in not returning an injury, where you ought to do a kindness? But by patiently

¹ It is not the offence that hurts us, but our opinion of it; remove the opinion, and the offence vanishes.

“A clear conscience should not regard slanderous speeches, nor think that they have more power to condemn, than conscience has to acquit.” *Ambrose (died An. D. 397).*

“He best preserves himself from anger, that remembers, God looks on him.”

² The heathens acknowledged this virtue of forgiveness. “A true demonstration of a philosophic disposition consists, not in any one being kind to his friends; but when he is injured, in being easily entreated and merciful towards those who have offended him.” *Dion.*

(a) Matt. vi. 14, 15.

(b) Matt. v. 23, 24. Mark xi. 25, 26. Luke xvii. 3, 4.

(c) 1 Peter ii. 20—24.

(d) John x. 10—15.

(e) James ii. 13.

(f) Luke xxiii. 34.

(g) 1 John iii. 10.

enduring one injury, you reply, I invite another ; my enemy will repeat it, if he does not smart for this. If you cannot avoid such thing, it is better to let him perish alone, than with you. Rather think him who imagines he has hurt you, an object of compassion than of punishment. Would you be justly angry, be angry with the crime, not with the man. (a) The more powerful this vice is with you, be so much the more careful to arm against it, and resolve never to say or do any thing in a passion. Do not trust yourself, when you are moved.¹ Suspect all that arises during those impetuous commotions. Remember there is no other difference between an angry man and a lunatic, than between a short and continued madness. Consider how many things you have said and done in a passion, which you heartily wish undone. Whenever your blood is moved, though you do not then conquer your indignation, be so far your own master, as to know that you are not right : (b) even this recollection is a degree of sobriety. Think thus, I am at present so disposed, but by and by I shall be quite of another mind : why then should I say that in anger, which, when I shall be cool, I cannot recall ? Why should I do that in my rage, which, when I am come to myself, I shall bewail ? (c) Why shall not reason, religion, and obedience to Christ, have that effect upon me, which time will quickly have ? (d) No man is so splenetic, but he may easily command himself thus far. But it is our duty to strengthen our mind to that degree, by reason, religion, instruction and use, as never to be moved ; and we shall prove ourselves christians

¹ “ A wise man advised Augustus never to let his anger loose till he had repeated the letters of the alphabet ; and some christians have given the same counsel in effect, but better in the diversion they prescribe ; when they direct us to say over the Lord’s Prayer, before we give any vent to the boiling passion !

“ All we say and do in passion should be greatly suspected and carefully watched, and therefore it is but fit we halt. Nothing is lawful for you while you are angry. Why ? because then you wish to have all things lawful.”

(a) Gal. vi. 1, 2.

(b) Prov. xvii. 14.

(c) Prov. xix. 11.

(d) Prov. xx. 3. James iii. 13—18.

when we are displeased with the vice only, and repay reproaches with kindness. Never to be angry, and to *overcome evil with good*, is the most godlike, and therefore, most amiable. (a) To restrain anger, is the part of a man; to indulge our gall, is the property of a tyger. If you would know how much below the dignity of man it is to give way to wrath, observe the countenance of one angry, when you are cool; or look into the glass when you are moved; at such a time when your eyes glare, your face is distorted, your voice roars, or the power of utterance is choked, your lips foam, your limbs shake, and your gestures are various, who can esteem you to be a man?

You see, brethren, how large a field is open to discourse in like manner upon the several other sins. But I shall conclude this dissertation, leaving the rest to your sagacity and prudence. For as it was not my design, so it would be tedious to declaim against, and dissuade from, each vice in particular, as well as exhort to the contrary virtue. All I wish is, to point out the art and discipline requisite in this warfare; that you may the better strengthen yourself against the prevailing sins of life. Therefore what I have done in one or two instances, you ought to do in others; and more especially in those cases where you know you are most liable to sin. Against these you should establish the firmest resolutions, and renew them, lest, by disuse, they lose their authority: especially if evil-speaking,¹ obscene

¹ *Speak evil of no man*, Titus iii. 2.

Barrow, discoursing upon this text, says, "The transgression of this duty is grown so prevalent, that evil speaking is almost as common as speaking, ordinary conversation extremely abounding therewith."

"The object of this duty is very large, indeed universal and unlimited: that we must forbear reproach not only against pious and virtuous persons; against persons of our own judgment or party; against those who never did harm or offend us; against our relations, our friends, our benefactors; in respect to whom there is no ground or temptation of ill-speaking; but even against the most

(a) Rom. xii. 19-21. 1 Cor. iv. 12, 13.

talking,¹ envy,² or gluttony,³ are your predominant sins. For these are great enemies of the Christian warriors, whose assaults

unworthy and wicked persons; against those who differ most in opinion and practice from us; against those who never did oblige us, yea those that have most disobliged us; even against our most bitter and spiteful enemies. There is no exception or excuse to be admitted from the quality, state, relation, or demeanour of men; the duty doth extend to all men: for, *“speak evil of no man.”* Vide Prov. x. 18. Ps. xxxiv. 12. 13. Matt. v. 22. Rom. xii. 14. 1 Cor. vi. 10. Ephes. iv. 31. James i. 26. iv. 11. 1 Peter, iii. 10.

“It is a grievous perverting the design of speech, to use it to the defaming and disquieting our neighbour. It was given us as an instrument of beneficial commerce, and delectable conversation; that with it we might assist and advise, might cheer and comfort, one another: we therefore in employing it to the disgrace, vexation, damage or prejudice in any kind, of our neighbour, do foully abuse it; and so doing, render ourselves indeed worse than dumb beasts; for better far it were that we could say nothing, than that we should speak ill.”

¹ *Neither filthiness, nor foolish talking, nor jesting, which are not convenient.* Ephes. v. 4.

Barrow upon this text remarks, “It is wit that wageth the war against reason, against virtue, against religion: wit alone it is that perverteth so many, and so greatly corrupteth the world.”

“Such jesting, which doth not season wholesome or harmless discourse, but giveth a haut goût to putrid and poisonous stuff, gratifying distempered palates and corrupt stomachs, is, indeed, odious and despicable folly.”

“He discovereth a great sterility of good invention, who cannot in all the wide field of things, find better subjects of discourse; who knows not how to be ingenious within reasonable compass, but to pick up a sorry conceit is forced to make excursions beyond the bounds of honesty and decency.”

“There is indeed no more certain sign of a mind utterly debauched from piety and virtue, than obscene discourse.” Vide Ephes. iv. 29. Phil. i. 27. 1 Peter i. 15.

² *Charity envieth not.* 1 Cor. xiii. 4. 1 Peter, ii. 1.

he should be fortified against by prayer, and the sacred rules of Scripture.

“The laws of Humanity and Christianity, much more oblige us to desire and delight in one another’s happiness; and the exercise of this virtue would be a very considerable addition to our own.”

Cyprian says, “From envy the first quarrel which ever was in the world commenced between the two brothers, and murder was the consequence; unrighteous Cain envied righteous Abel, (*Gen. iv. 8.*) and the good man fell a sacrifice to the wicked one, through the suggestions of this mischievous passion; the rage of which had such a fatal issue, and finished so black a scene of villainy, that neither the endearments of so near a relation, nor the heinousness of such a horrid fact, nor the fear of God, nor the sure vengeance which could not but follow upon such an atrocious sin, had any influence towards preventing the foul attempt.” *Of Emulation and Envy, s. 3. (A. D. 256.)*

“The envious man has as many tortures, as the envied has praises; it is the justice of envy to kill and torment the envious.” *Prosper.*

³ *Drunkards shall not inherit the kingdom of God. 1 Cor. vi. 10. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things. Phil. iii. 18. 19. Isai. v. 11. 12. 22. Ephes. v. 18.*

“Many, like beasts, live only that they may eat, but we Christians are commanded to eat that we may live; food and gratification are not the end for which we live, our residence here being in order to an incorruptible life; and therefore our nourishment ought to be light and simple, and subservient to the design thereof, health and strength.” *Clemens Alexandrinus Pædag. l. 20. c. 1. p. 139. (An. 204.)*

“As the clouds obscure heaven, so intemperate banqueting, the mind; as the violence of the winds and waves sink the ship, so drunkenness and gluttony, our souls and bodies in the depth of hell.” *Peter Chrysologus. (A. D. 440.)*

Brotherly love incited me to aid your pious purpose. All that I advise is, that you do not place religion in human ordinances, tenets, ceremonies, or any visible things, but in "*the keeping of the commandments of God.*" (a) ¹ Converse with the

"To drink well, is the property of a sponge, not of a man." *Demosthenes.*

"O ! what a monstrous sight is it to behold the table of some insatiable and rich glutton, furnished with variety of costly and delicate dishes ; himself surrounded with companions, who extol his gross work of wickedness, and feed his humor with vain talking, foolish jesting, and scurrility."

"If thou well observe
The rule of 'not too much ;' by temperance taught,
In what thou eat'st and drink'st ; seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return :
So may'st thou live, till, like ripe fruit, thou drop
Into thy mother's lap ; or be with ease
Gather'd, not harshly pluck'd ; for death mature."

Paradise Lost, b. xi.

In exact proportion as we recede from nature, we approach disease.

¹ "To follow the guidance of the Holy Spirit, is not to follow enthusiastic imaginations, but to be guided by that doctrine, which the Holy Ghost inspired the Apostles to teach ; and that we obey it in the practice of all moral and Christian virtues, which are the *fruits of the Spirit.*" (*Gal. v. 22. Ephes. v. 9.*)

"To obey the Spirit now, is to obey his dictates as delivered to us in the inspired writings ; and to be '*a good man*' is the only evidence of being '*full of the Holy Ghost.*' (*Acts xi. 24.*)" *Clarke, Expos. of the Catech.*

Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind : this is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments

(a) 1 Cor. vii. 19. 2 Tim. ii. 14.

holy Prophets, Christ, and Apostles ; contract, more especially, an intimacy with St. Paul.

Brethren, farewell, dear to me at all times, but never more so, than when you pursue good.

hang all the law and the prophets. Matt. xxii. 37-40. John xiii. 35. xiv. 21. *Think on these things.* Phil. iv. 8. *For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.* Eccles. xii. 14.

Finis.

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